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THE CROZER QUARTERLY

Vol. XV JANUARY, 1938 No. 1

EDITORIAL NOTES

THE most significant events in the religious world during 1937 were the World Conference on Church, Community and State held at Oxford, England, July 12 to 16, and the Conference on Faith and Order which met at Edinburgh, Scotland, August 3 to 19. THE CROZER QUARTERLY is fortunate in being able to present first-hand reports of these conferences from men who were in active attendance upon them.

President James H. Franklin of the Seminary was an official delegate of the Northern Baptist Convention at the former, and participated in its deliberations. Intensely interested in the objectives of the Edinburgh Conference he attended its sessions as an alternate delegate. In this issue will be found his report and evaluation of the Oxford meetings.

Dr. Robert A. Ashworth, Education Secretary of the National Conference of Jews and Christians, who long has been engaged in helping the religious groups of America to attain a more appreciative understanding of one another, was present at Oxford. As a delegate of the Northern Baptist Convention at Edinburgh he conducted one of the highly significant devotional meetings and read a paper on "The Affirmation of Unity" for the preparation of which he himself was responsible. We are happy to be able to pass on to our readers his incisive and stimulating estimate of that gathering.

Dr. William R. McNutt, Professor of Practical Theology at the Seminary, held a number of successful pastorates before becoming a member of the Crozer faculty. Out of that experience and his continued study of the problems and possibilities of the church he brought to the students and friends of the Seminary on matriculation night, October 5, the mature conclusions found in the comprehensive survey of the challenging but reassuring address, a digest of which is published herein under the title, "The Churches and Public Opinion."

A new author for the readers of the QUARTERLY is Dr. Gordon Poteat, recently appointed Professor of Social Ethics and Homiletics at the Seminary. Doctor Poteat has spent over twenty years as a missionary in China, for some fifteen of which he served as a professor at

the University of Shanghai. He is thus intimately acquainted with the Chinese, their national customs, desires and hopes, and is eminently fitted to write of the unhappy situation now obtaining in that unfortunate land. We welcome his contribution on the missionary situation in the Far East.

The author of "Sisyphus Essays Propædeutics," Matthias R. Heilig, when asked for a short biographical sketch replied: "As to the biographical sketch, . . I'd rather omit that. If you prefer to say something, say: until recently in charge of a small congregation near Philadelphia." We are sure that our readers will approach this article with interest and will find it stimulating and thought-provoking.

THE OXFORD CONFERENCE ON CHURCH, COMMUNITY AND STATE

JAMES H. FRANKLIN

OXFORD, with its numerous historic seats of learning, has long been a Mecca for men seeking wisdom. Many generations of students from many lands have journeyed to its famous colleges. So Oxford was an appropriate place for a gathering, last July, of students of present-day problems who desired above everything else to know how the Church of Christ can render its most effective service at an hour in history "when mankind is oppressed with perplexity and fear," and "burdened with evils almost insupportable and with problems apparently insoluble."

For two weeks in July, 1937, four hundred regularly elected or appointed delegates, and four hundred associates without the right to vote or participate in discussions, assembled at Oxford, representing forty-five countries and about one hundred Christian denominations. Probably "it was the most representative and most carefully prepared-for church council of modern times," and "as nearly as anything can be, it was universal." The Conference was truly ecumenical, as so many speakers affirmed.

Here were representatives of the younger churches of the Orient—such well-known Christians as Francis Wei, Timothy T. Lew, and T. Z. Koo, of China, and Pastor Paul S. Nishida, of Japan. Close-by was Bishop Azariah, of India, in his purple robes, who once belonged to the "Untouchables," but is now the ranking Bishop of the Anglican forces in his country and a man highly honored everywhere for his ability, service and Christian spirit. Then there were the Patriarch of the harassed Assyrian Church and the black-robed and long-bearded dignitaries of the Eastern Orthodox Church, the Russian Church in Exile, and the Coptic Church. Besides these were the costumed representatives of numerous churches of Eastern and Southeastern Europe. The Christians in Western European countries were well represented, except the State Churches in Germany which were prevented from sending delegates. The Anglican delegation was led by the Archbishop of Canterbury and the Archbishop of York, while the free churches of the British Isles had full quotas of delegates. North America sent as many men and women as could be admitted under the rules governing the enrolment. The Roman Catholics sent no delegate from any land.

Naturally the question is raised: Why such a gathering? The answer is suggested in the name of the Conference itself—"Church, Community and State." Within recent years the Church has been compelled to consider more seriously its obligations to the world community and to governments. The answer is given a little more definitely in the titles of the five reports which were formally adopted by the Conference: (1) The Church and the Community; (2) The Church and the State; (3) The Church and the Economic Order; (4) The Church and Education; (5) The Universal Church and the World of Nations (including Christianity and War). Specialists in various countries had been giving their best thought to these questions for two years in advance of the meeting at Oxford, and numerous reports were in the hands of the delegates for their study before they left their homes. In the Conference itself formal addresses were delivered on all of the topics under discussion, the speakers representing different schools of thought, different countries and different denominations. Three languages were employed for every address—English, German and French. Although the delegates came from about twenty-five linguistic zones, no one was present who could not understand and speak at least one of the three official languages.

After three days of formal addresses in the plenary sessions, the four hundred regular delegates met in sections of from seventy-five to one hundred each, for five or six days of intensive discussion, each group considering one of the five questions before the Conference. These groups included men and women who are recognized authorities on the particular subjects under discussion. Each group finally drafted a report for submission to the Conference as a whole. The reports then were discussed in plenary session, the three languages being employed through interpreters. At last every subject was in such form that it received the general approval of the Conference for submission to the churches in all parts of the world for their consideration and for such action as might seem appropriate. General approval was given to all of the five reports except one, and in that case there were only two or three dissenting votes.

When one recalls the widely divergent views held by the delegates on ecclesiastical, theological, social and political questions, it is nothing less than amazing that general approval could be given with such unanimity to the several reports. Perhaps most of us at Oxford had come to see that there is something deeper and far more important than mere uniformity or even theological agreement: that underneath all the apparent differences there is a genuine unity in Christ. Certainly there was a happy consciousness that the one hundred denominations represented in the

Conference were parts of a great whole, and there was a manifest desire to understand each other better. Perhaps the consciousness of threatened "limitless catastrophe" in the world at large, and a recognition of our responsibility in part for the tragic condition, made us more humble and more ready to join hands and hearts with all who love our Lord in sincerity and truth in an effort to help meet and solve some of the grave problems which mankind is facing. In a broadcast from Oxford to America, one evening, Dr. Walter W. Van Kirk described the Conference properly in these words: "There is drama here—the drama of a Church stacking itself up against a world of war and preparation for war, economic injustice, racial persecution and national bigotry."

Obviously it is impossible for anyone in a single article like this to do much more than touch lightly on the general characteristics of the Conference, give a hint as to the nature of its findings, and set down briefly one's own principal impressions. Indeed, it seems almost impossible to do even that much with fairness to the Conference. Those who desire to know more regarding this ecumenical gathering should refer to a note to this article and ascertain where the reports of the Conference and numerous supplementary volumes may be secured. A few, but very few, of the more significant ideas expressed in the Conference reports will be found in the following paragraphs.

The Church and the Community

In the report on "The Church and the Community" three problems received special attention—nationalism, race and the common life of man. It was recognized that the love of the Christian for his own people should be a part of his gratitude to God for the riches which are his through the community into which he was born. However, it was boldly said: "Any form of national egotism whereby the life of one's own people leads to the suppression of other nationalities or national minorities, or to the failure to respect and appreciate gifts of other people, is sin and rebellion against God, who is the Creator and Lord of all peoples."

The existence of different races "is to be accepted gladly and reverently as full of possibilities" for the enrichment of life. "All races share alike in the concern of God" against racial pride and hatred and the exploitation of races in any form.

> The Church is called by God to set its face immovably and to utter its word unqualifiedly, both within and without its own borders. . . There is urgent call to the Church today to reestablish close relationship with the common life of the people. . . The Church has lost touch with the every-day activities and problems which fill men's lives.

The Church and the State

The Conference recognized the duty of Christians as citizens and their obligation to support and obey the State in its plans for the protection and betterment of the life of the people. But it declared courageously that it is the duty of the Church "to criticize the State so far as it departs from the standards of justice set forth in the Word of God, which may even involve the duty of disobedience to the State's command."

Possibly a consciousness of treatment which is being given to the Church in certain totalitarian states, and is threatened in others, led the members of the Conference to declare with boldness that, "whatever the choice may be, the Christian must always, whether as a member of the Church or as a citizen, obey the will of God."

The following brief paragraph from this important report must have been drafted with the totalitarian state in mind:

> We recognize as essential conditions necessary to the Church's fulfilment of its primary duty that it should enjoy (a) freedom to determine its faith and creed; (b) freedom of public and private worship, preaching and teaching; (c) freedom from any imposition by the State of religious ceremonies and forms of worship; (d) freedom to determine the nature of its government and the qualifications of its ministers and members, and, conversely, the freedom of the individual to join the Church to which he feels called; (e) freedom to control the education of its ministers, to give religious instruction to its youth, and to provide for adequate development of their religious life; (f) freedom of Christian service and the missionary activity, both home and foreign; (g) freedom to cooperate with other Churches; (h) freedom to use such facilities, open to all citizens or associations, as will make possible the accomplishment of these ends, as, e. g., the ownership of property and the collection of funds.

The Church and the Economic Order

Again and again emphasis was placed on a well-qualified evangelism as the first responsibility of the churches, since without men who have been spiritually renewed there is no hope of enjoying a new order in society. There was no ambiguity on that point. At the same time, the churches must be interested in the whole life of man and in everything that affects man's development.

> Christianity is emphatically a social religion. Its teaching is directed to men, not as units isolated from their fellows, but as members of groups and communities.
>
> The resources of the earth, such as the soil and the mineral wealth, should be recognized as the gift of God to the whole human race. . . The message of Chris-

tianity should throw a search-light on the actual facts of the existing situation, and in particular reveal the human consequence of present forms of economic behavior.

Christians have a particular responsibility to make whatever contribution they can towards the transformation, and if necessary the thorough reconstruction, of the present economic and political systems, through their membership in political parties, trade unions, employers' organizations, and other groups.

It is recognized that the Church's blindness to actual conditions is partly responsible for such hostility as exists between themselves and the radical movements which profess to aim at social justice.

The Church and Education

"Truth is supreme and there must be freedom to seek and teach it." That was a central pronouncement in the reports whose sponsors were all too conscious of the determination of certain governments to abridge the Church's right to educate her youth in the Christian faith. At the same time the Church must sympathize with governments in all worth-while attempts to preserve a sense of fellowship and national cohesion at a time of great confusion and marked disintegration. But any education which promotes a narrow nationalism must be met with teaching which exalts Christ as the Lord of all life, and "affirms the God-given basis of social solidarity, manifested by the relationships of the family."

This report, the longest by far of all that were issued at the Conference, deals with numerous forms of education and has so many ramifications that no brief interpretation of it can give any real idea of its significance. It should be read in its entirety.

Like other reports, this one deplored sectarian divisions among Christians and stated that such divisions are such a hindrance to unity in education that the State often is unwilling to "involve public education in sectarian strife." Hence the State frequently supports only "secularist systems of education." Here is food for thought on the part of those who promote denominational rivalry, but insist upon their right to do educational work.

Especially to the point were several sentences near the conclusion of the lengthy report:

> In all cases we should claim for the Church and for all Christian parents the right to instruct their children in what they believe to be the truth. The Church is at one with all true scholarship, in every sphere, in insisting that education may not submit to the bias of propaganda, but must preserve the pure and disinterested pursuit of truth.
>
> The Church's largest contribution to education, like her supreme ministry to human life, is her Gospel, with its interpretation of existence and its inspiration to live worthily. . . It is all-important that her Gospel should supply the presuppositions of all education, by whatever agency it is given, and create the spiritual atmosphere which pervades every institution of true learning. "In Thy Light shall we see light."

The Universal Church and the World of Nations—Christianity and War

On no subject was there sharper division of opinion than on this, which involved the question of the Christian's duty in time of war. It was easy to agree on such general statements as the one at the very beginning of the report: "At a time when the hearts of men fail them for fear, the Conference calls upon the members of the churches to remain stedfast in their faith in God and in Jesus Christ, the Saviour of all mankind."

It was easy, too, to say unanimously: "Wars, the occasions of war, and all situations which conceal the fact of conflict under the guise of outward peace, are marks of a world to which the Church is charged to proclaim the gospel of redemption. War involves compulsory enmity, diabolical outrage against human personality, and a wanton distortion of the truth. War is a particular demonstration of the power of sin in this world, and a defiance of the righteousness of God as revealed in Jesus Christ and him crucified. No justification of war must be allowed to conceal or minimize this fact."

Again it was easy to say:

> The Church should witness in word, in sacramental life, and in action to the reality of the kingdom of God which transcends the world of nations. It should proclaim and obey the commandment of the Lord, "Love your enemies" . . It is the Church's duty to serve the nation in which it is placed, but the greatest service which it can render is to remain stedfast and loyal to its Lord, and to test rigorously all claims of national interest by His Gospel.

But when the question as to the Christian's personal duty in time of war was discussed, it was impossible to agree on any one position. There were many (judging by the applause in the plenary session) who were ready to take the pacifists' position. There were others who would participate in "just wars," but they differed in their conception of what makes a war just. Others believed

> that the State is the agent divinely appointed to preserve a nation from the detrimental effects of anarchic and criminal tendencies amongst its members, and to maintain its existence against the aggression of its neighbors. . . It is therefore a Christian's duty to obey the political authority as far as possible, and to refrain from everything that is apt to weaken it. This means that normally a Christian must take up arms for his country. Only when he is absolutely certain that his country is fighting for a wrong cause (e. g., in case of an unjustifiable war of aggression) has the ordinary citizen a right to refuse military service.

The Conference was unable to affirm "that any one of these positions can be held to represent the only Christian attitude." However, it was said:

> It cannot rest in permanent acquiescence in the continuance of these differences, but should do all that is possible to promote the study of the problem by people of different views meeting together to learn from one another as they seek to understand the purpose of God as revealed in Jesus Christ.

The report points out practical service which the Church can render in removing the causes of war, and in support of international agreements and agencies for the settlement of international disagreements. "But the greatest service which it can render is to remain stedfast and loyal to its Lord and to test rigorously all claims of national interest by His Gospel."

Perhaps a desire to "preserve the unity of the Body of Christ" even as expressed in formal reports resulted in a failure to take such a positive stand on war as is needed in this hour. But the question is far from simple in the light of conditions faced by most of the delegates to the Conference. Perhaps it would have been better if there had been an indication of the numbers supporting each of the several positions mentioned in the report, but some of the delegates felt that a division along such lines would affect the unity of the Church.

Values in the Conference

After all the chief value of the Conference was not so much in what was said, although many of the suggestions should have a profound effect on the thought and life of the Church. One word was spoken at Oxford which, it seems to me, was the most important: "Let the Church be the Church." If we would render our best service in meeting such problems as were under discussion, then "let the Church be the Church." Let it in truth be the Body of Christ, proclaiming to the world his gospel of righteousness, exemplifying life and brotherhood and justice before man, repenting of its own sins and calling upon the world to repent. We heard it in the first plenary session, "Let the Church be the Church." We heard it again and again in the weeks that followed. Through the years at least one delegate will be hearing it as the most powerful word he brought from Oxford.

But apart from any written or spoken word, there were inestimable values in the Oxford Conference, even though one was sometimes disappointed, or disturbed, at the discovery of the formalism and sacerdotalism still apparently prevailing in some groups.

First of all a new ecumenical consciousness was created, with a deep-

ened desire for understanding of view-points and convictions. Many entered into a fresh awareness of our essential unity in the deeper experiences of Christ and his gospel, despite outward differences. We realized more fully that Christ is as truly in the hearts of those whose theology and ecclesiasticism are different from our own as he is in the hearts of our own group. With that came an aspiration for a larger cooperation among Christians of all races, both in the preaching of the gospel of Christ and in facing the practical dangers which seem to threaten civilization. Certainly there was a more complete acknowledgment that the Church must be interested in the economic order, race relations, education, international relations, and in all that affects the life of man.

Without question, inspiration was generated in the hearts of the representatives of many churches to lead the Christian forces of the world to stand together for great ideals, in confidence that ideas eventually change humanity. Some great ideas were given a fresh momentum at Oxford, which will now be felt more powerfully in many directions. There was a clear recognition that the Church should not equate any political system or economic program with the kingdom of God, but it was felt that the Christian forces, by preaching and example, should insist upon righteousness in all human relationships.

The totalitarian states which attempt to control the religious life of their people are likely to encounter stronger resistance on account of the Oxford Conference. Doubtless delegates from states where religious liberty is imperiled returned to their homes to encourage their churches to be loyal to their convictions regardless of persecution. The position taken at Oxford on that question can hardly fail to give new courage to churches struggling for religious freedom.

While no single position on war was set forth as the only one which Christians could hold consistently with their profession, declarations were made which unquestionably will lead churches to a fresh study of the question, especially with a view to the removal of the causes of war and international cooperation in its prevention. Moreover, whenever nations rise against nations in war there will be among the church leaders as a result of the Oxford Conference, a new supra-national fellowship and a new determination to preserve the supra-national fellowship of the Church of Christ. There will be a strong conviction that whatever may happen to treaties, covenants and peace agencies, the supra-national body of Christ must not be broken; that Christianity must transcend political lines.

The services of worship and united intercession, twice daily in historic St. Mary's Church, when representatives of forty-five countries and more than twice as many denominations hailed the name of their one Lord,

will never be forgotten. In that fellowship of worship a new sense of unity in Christ was realized.

It was clearly recognized that without some continuing body the high ideals and convictions expressed at Oxford might quickly be dissipated. Therefore, it was determined to create the World Council of Churches, which will represent both the Oxford Conference on Church, Community and State and the Edinburgh Conference on Faith and Order, and will devote itself to keeping alive and active the purposes approved in the two ecumenical gatherings of 1937. Not only will the Council seek to promote an ever-widening and deepening fellowship and understanding among Christians of all lands and races, but it will also foster such forms of cooperation as may appear desirable. The Council is to consist of two hundred members who will meet perhaps every five years, with a central committee of sixty which will meet more frequently. The members of the Council are now being appointed by the denominations which wish to participate in the movement.

The Oxford Conference was not perfect in every respect, but it promises much for the future. It seemed to represent a growing desire to give Christ a larger place in the life of the church and to help him to a larger place in the hearts of all mankind. Between sessions of the Conference many delegates visited Kimble College and saw Holman Hunt's famous picture "The Light of the World." In that picture Christ stands at a fast-closed door, with a lantern in one hand while he knocks with the other seeking admittance. To at least one delegate it seemed that through the Oxford Conference Christ was seeking a fresh and fuller admission into the Church and into the life of the World.

NOTE. An illustrated, descriptive pamphlet, *Highlights of Oxford,* and *The Message and Decisions of Oxford* (the five reports in full in a book of eighty-eight pages) may be secured for thirty-five cents, postpaid. Send orders to the Universal Christian Council, 297 Fourth Avenue, New York, N. Y.

BAPTISTS AND ECUMENICITY

ROBERT A. ASHWORTH

"ECUMENICAL" and "ecumenicity" are words which are unfamiliar to the speech of evangelical churches in the United States as the ideas for which they stand are unfamiliar to their thinking. We must, however, add these terms to our vocabulary and learn their meaning, first, because they seem to have no synonyms that can be substituted for them and, second, because, if we keep within the main current of Christian thinking, we are going to hear much in the next few years about the principles which they designate.

Baptists, with the rest must cultivate the ecumenical spirit. They must learn to think in terms of the Church in its entirety. Someone has said that Baptists know the churches but not the Church. The New Testament knows both churches and the Church, and, if they are loyal to the New Testament, Baptists must look beyond their local parishes and catch the vision of the Church Universal, the *Una Sancta.*

So far as Baptists are related to the organized movement for Christian unity, the situation has changed considerably in the last ten years. The call to the first World Conference on Faith and Order in Lausanne, 1927, seems to have thrown the far-flung Baptist host into something resembling panic. The British Baptists declined to attend, dispatching instead an extended statement of their opinions on the matter of Christian unity with the request that it be read to the Conference. This the Business Committee declined to do because they thought it contrary to the nature and purpose of what was distinctly a "conference."

American Baptists varied in their attitudes and procedures. The Southern Baptist Convention made no response to the invitation. The Baptist Convention of Ontario and Quebec sent one "credentialed member." While the other ninety-eight religious bodies designated their representatives as delegates "by official appointment," the Executive Committee of the Northern Baptist Convention was peculiarly shy and wary, and refused officially to appoint delegates. They permitted, however, such Baptists as wished to do so, to attend, specifically requiring of the officers of the Conference that these should be designated on the roll not as "delegates" but as "credentialed messengers." President Brougher in a special letter to the secretariat of the Conference was insistent that this be "distinctly understood so that the Northern Baptist Convention would not be put in a false situation!" Neither individuals nor denominations should take

themselves too seriously. Even in ecclesiastical matters, a sense of humor does no harm.

This is recorded here as a matter of some historic interest in view of the later development of the Faith and Order movement. As a matter of fact, the nervousness of the Executive Committee lest any attendants at Lausanne from the Northern Baptist Convention should compromise it by exercising something other than the "power to speak for and represent themselves only," as the Committee put it, was quite without justification, since no one of those delegated from other communions "by official appointment," had power to do more than that. The purpose of the Lausanne, like that of the Edinburgh Conference, was to explore and record agreements and disagreements and to seek an answer to the question what sort of unity is desirable and feasible. It was not to pass resolutions or to achieve union or to set up any machinery for it. These are matters for the churches themselves.

The situation at Edinburgh in respect to Baptist participation was, therefore, sharply contrasted with that at Lausanne. At Edinburgh the Northern Baptist Convention was represented by a full quota of regularly appointed delegates, as were the British Baptists; the Baptist Convention of Ontario and Quebec sent one delegate; and the Southern Baptist Convention sent four delegates, including its president. The British Baptists at the conclusion of the Conference expressed the intention of communicating with every Baptist body in the world not represented at Edinburgh urging them to associate themselves at once with the movement.

Baptists had a good time at Edinburgh. They enjoyed meeting their Christian brethren of many faiths and orders, from the Eastern Orthodox to the Quakers. They tried to make some contribution to the common thinking in the discussions of each of the four sections into which the Conference divided and all the Baptist delegates are agreed that they learned something even from those with whom they most thoroughly disagreed.

Certainly Baptists were afforded an ample opportunity to express their convictions and they made use of it. Meeting a Metropolitan, i. e., Archbishop, of the Greek Orthodox Church from Egypt on an occasion, the writer asked him how his section was getting along. The reply was voluble. "We should get along all right," said the Archbishop, "if it were not for the Baptists. They are intransigent! They do not believe we should baptize infants! They must know that we have baptized infants since the first century!" "Well, Your Grace," was the rather obvious reply, "if Baptists are more difficult than the Orthodox they must be difficult indeed. For I recall that the Lausanne reports ten years ago

were peppered over with footnotes dictated by the Orthodox in which they recorded their special views. Baptists also have convictions, and you will find that they, as in the case of the Orthodox, do not ask more than that these, where they disagree with those of the majority, shall be recorded." This seemed to pacify the Archbishop who recognized its reasonableness and had his own sense of humor, i. e., of proportion. A distinguished bishop of the Protestant Episcopal Church in America who was the chairman of one of the sections, volunteered the testimony that the Baptists in his section were very helpful. " They have their convictions," he said, " and hold to them very firmly; but one can always get along with people who really believe something."

The fact is, it is hard for Baptists and sacramentalists to understand each other or to get along together. They stand respectively at the opposite poles of Christian thought. It is probable, therefore, that they need one another more than most. Each might doubtless learn from the other, and they ought to meet oftener.

That Baptists made a real and helpful contribution at Edinburgh there is little reason to doubt. In a personal letter received since the Conference from Dr. J. H. Rushbrooke, he writes, "As I look back on Edinburgh, I realize what great service was rendered by the Baptist representatives. For the first time in such conferences, the true issues as we see them have been brought home to our brethren of other communions, and I think they are beginning to realize that we are not merely awkward and prejudiced people but are concerned to defend genuine Christian values."

This is no overstatement, and the present writer would wholly agree if only the phrase " for the first time in such conferences," were deleted. For there were seven or eight Baptists at Lausanne and every one of the Lausanne reports bears some imprint of Baptist influence. Moreover, all that was done at Edinburgh, and more, might have been done ten years earlier at Lausanne if the Baptist leaders, both British and American, had approached the project with a more hospitable and intelligent understanding.

A distinguished Jesuit in this country in explaining why the Roman Catholic Church had refused to participate in the Edinburgh Conference has recently said that, first, it was because it was a purely Protestant affair. He forgot that the 150,000,000 Eastern Orthodox, as Catholic as are the Roman Catholics, not to mention the Old Catholic Church, were well represented by officially appointed delegates. He added as an additional reason that both Oxford and Edinburgh dealt with dogma, which for Catholics is not a proper subject for discussion since it is infallibly determined for them by the Church. Again, the literature prepared in advance

of the Conferences, he went on to say, stated that one of the subjects to be discussed was "what and where is the Church?" indicating that there was some uncertainty on those questions. That is a subject that need not be discussed by Catholics, since there is no uncertainty in their minds on these points; they already know what is the Church and where it is. It is doubtless this Roman Catholic psychology exhibited by Baptists in the belief that they already have the whole truth on the questions at issue and do not need to discuss them, which has made them so hesitant up to the present time to identify themselves with the Faith and Order movement. Their participation at Edinburgh would seem to imply that, while making what contribution to others they can from their own experience and convictions, they are willing to supplement their views with anything that their Christian brethren may have to teach them.

Such a willingness to give and take characterized the Edinburgh Conference. In this regard a distinct advance was registered over that at Lausanne. There, as was pointed out by the Archbishop of York, the various communions were principally concerned to set forth their own beliefs. At Edinburgh there was evident rather a desire and determination on the part of each communion to understand and appreciate the positions held by others.

The subjects discussed at Edinburgh were: "The Grace of Our Lord Jesus Christ"; "The Church of Christ and the Word of God"; "The Church of Christ: Ministry and Sacraments"; and "The Church's Unity in Life and Worship." Much preliminary work extending over several years had been done in each of these subjects by commissions appointed by the Continuation Committee and the reports of these commissions were the subjects of the study of the four sections into which the Conference divided.

As was to be expected, unanimity was not secured in the final reports on the Church of Christ and the Word of God. There were differences as to the weight that should be ascribed to tradition, as to the authority of the Church under the guidance of the Spirit "to explain, interpret and complete the teaching of the Bible," as to the use of the term "church" and the basis of church membership; and as to (a) the relationship of the Church to the Kingdom and, (b) the extent to which the Kingdom is made known here and now. But the body of agreement was far more extensive than that of disagreement, and many felt confident that if more time had been available various points of disagreement could have been ironed out.

Inevitably questions of the ministry and the sacraments were the most difficult and here many disagreements were recorded in the report.

Agreement " regarding the obligation of the sacraments and the questions as to whether and in what way they are to be deemed necessary to salvation " could not be reached. As to the number of the sacraments it was stated that " most of us agree that the question . . . should not be regarded as an insurmountable dividing line when we strive to attain to a united Church." The Society of Friends, or Quakers, were a great puzzle and the best the Conference could do was to say: " We greatly hope that in the United Church the members of the Society of Friends may be included, but we are unable as yet to see what place they will have in a Church united on the basis of generally acknowledged Ministry and Sacraments. We trust that the Holy Spirit will show to us and to them His will; meanwhile we rejoice in the share which they are taking in our efforts to find the way toward union." To some of us this sounded rather pathetic—but not all the Baptists, by any means, felt that way about it.

This report on the Ministry and Sacraments attempted to resolve the confusion that attaches to the use of the term " valid " as applied to sacraments. Concerning Baptism the report reads: " The reunited Church will observe the rule that all members of the visible Church are admitted by Baptism; which is a gift of God's redeeming love to the Church, and, administered in the name of the Father, the Son, and the Holy Spirit, is a sign and seal of Christian discipleship in obedience to our Lord's command." The Baptist members of the section that prepared this report felt compelled to request that a footnote be added to safeguard the Baptist position, and it was added in the following terms: "As regards the above statement which has been passed by their brethren who practise infant baptism, the Baptists of this section could accept it as applying to the baptism of believers, i. e., of those who are capable of making a personal confession of faith. In practicing the baptism of believers only, they hold that they are maintaining the practice of baptism as it is found in the New Testament in the Apostolic Church, and also the principle which is laid down on page 27 of the Report of Commission III, to this effect, viz.: ' The necessary condition of receiving the grace of a sacrament is the faith of the recipient.' They believe that children belong to God and that no rite is needed to assure His grace for them."

It was found possible to formulate a statement on the Eucharist to which all could agree, though the Orthodox delegates added a statement to record their special views. The report as adopted by the Conference in plenary session runs as follows:

1. We all believe that Christ is truly present in the Eucharist, though as to how that Presence is manifested and realized we may differ. Every precise definition of the Presence is bound to be a limiting thing, and the attempt to formulate such

definitions and to impose them on the Church has itself been the cause of disunity in the past. The important thing is that we should celebrate the Eucharist with the unfailing use of bread and wine, and of prayer, and of the words of institution, and with agreement as to its essential and spiritual meaning.

2. We believe that, if sacrifice is properly understood, as it was by our Lord and His followers and in the early Church, it includes, not His death only, but the obedience of His earthly ministry, and His risen and ascended life, which is still a life of obedience and of service, as it is of intercession for us. Such a sacrifice can never be repeated, but is proclaimed and set forth in the eucharistic action of the whole Church when we come to God in Christ at the Eucharist or Lord's Supper. For us, the secret of joining in that sacrifice is both the worship and the service of God; corporate because we are joined to Christ, and in Him to each other (1 Cor. 10:17); individual, because each one of us makes the corporate act of self-oblation his own; and not ceremonial only, but also profoundly ethical, because the keynote of all sacrifice and offering is "Lo! I come to do Thy will, O God." We believe also that the Eucharist is a supreme moment of prayer, because the Lord is the celebrant or minister for us at every celebration, and it is in His prayers for God's gifts and for us all that we join. And, as in the New Testament accounts of the institution, His prayer is itself a giving of thanks; so that the Lord's Supper is both a *verbum visibile* of the divine grace, and the supreme thanksgiving *eucharistia* of the people of God. We are throughout in the realm of Spirit. It is through the Holy Spirit that the blessing and the gift are given. The Presence, which we do not try to define, is a spiritual presence. We begin from the historical fact of the Incarnation in the power of the Holy Spirit, and we are already moving forward to the complete spiritual reality of the coming of the Lord and the life of the Heavenly City.

On the confessedly thorny subject of the Ministry it is fair to say that a larger degree of agreement was reached than one would have thought was possible, but it was necessary to add: "The Conference puts out the foregoing suggestions concerning the ministry of the United Church aware that they contain features which at the present stage may be unacceptable to some Churches on both wings of the Movement, but it is confident that, where the will to unity exists, the Holy Spirit will enable the Churches to improve and develop these first tentative suggestions."

The spokesman for the section which made this report on the ministry and sacraments said of it that it was "undoubtedly far ahead of any agreement which the churches themselves have ever reached or which is even in sight."

The report on the Grace of Our Lord Jesus Christ recorded no exceptions and was unanimously received and recommended to the churches. This seemed to many a most significant achievement and a distinct advance and an occasion for profound gratitude. The report of the fourth Section on The Church's Unity in Life and Worship also

was received without opposition, containing, as it did, only statements of fact and valuable definitions, and suggestions on what we can do "to move toward the unity we should seek."

It may safely be said that it was the unanimous belief of those who were at Edinburgh that gratifying progress was made toward the goal of Christian unity. None would dissent, however, from the statement that we are still very, very far from that goal. The obstacles and hindrances developed during four centuries of separation will not be surmounted by a few world conferences. Nor do we yet agree upon what form of unity we should seek. But the process of search, when it is carried on together, is exceedingly rewarding and the by-products of understanding and mutual appreciation are very valuable. Was it not Lessing who said that as between truth and the search for truth he would choose the latter? This would be too much to say of the search for unity as contrasted with unity itself, yet the spirit engendered at Lausanne and Edinburgh is noticeably permeating Christendom and making it more Christian and cooperative.

Possibly the most significant achievement at Edinburgh was the unanimous adoption of The Affirmation of Unity in which it culminated. Lausanne issued a "Call to Unity"; Edinburgh affirmed that we are already "assured of a unity deeper than our divisions" and defined the basis and extent of that unity. "We are one," it stated, "in faith in our Lord Jesus Christ, the incarnate Word of God. We are one in allegiance to Him as Head of the Church, and as King of Kings and Lord of Lords. We are one in acknowledging that this allegiance takes precedence of any other allegiance that may make claims upon us. Our unity is not created by the agreement of our minds or the consent of our wills. It is founded in Jesus Christ Himself, who lived, died and rose again to bring us to the Father and through the Holy Spirit dwells in His Church". . .

"Our unity is of heart and spirit; our differences are largely intellectual," the statement later says, and it adds, "We believe, however, that, since truth is one, a deeper understanding of the particular aspects of truth to which our several communions bear witness will lead us toward a united apprehension of the truth in its fulness."

The experience of the present writer as chairman of the committee which prepared this "Affirmation of Unity" made a deeper impression upon his mind than any other experience at Edinburgh and he thought it significant and symbolic. In this committee of nine were representatives of nine different communions, from eight different countries, speaking seven different native languages. One might have been excused for doubting whether such a committee, in which so many diverse spiritual

heritages were represented, could agree upon anything. On politics, or history, or economics they would have disagreed hopelessly. But they agreed unanimously that they were one in faith in our Lord Jesus Christ, and that thereby they were assured of a unity deeper than their divisions, and with that conviction the whole Conference was in accord. This seemed to the writer to be a sort of spiritual miracle and, coming from men in this committee as wide apart as an Orthodox Archbishop from the Near East, an Anglican Bishop from India, a Congregationalist from Cambridge University, and a Presbyterian from the United States, to be full of hope for the future of the Faith and Order movement.

THE CHURCHES AND PUBLIC OPINION[1]

WILLIAM R. McNUTT

Our churches are in the world and are subject to all the laws which pertain to social institutions in general. They are environed by public opinion even as they are by the atmosphere. This environing opinion they must make into a favorable climate, so to speak, or suffer the fate of all life that comes afoul inhospitable climatic conditions. To change the figure, directly or indirectly they must capture public opinion or be captured and enslaved by its imperious will.

Public Opinion Described

Two facts are in the focus of our attention at this hour: the churches, and public opinion. All are conversant with the former, but what of the latter? The scientist cannot define electricity but he can describe it; so is public opinion difficult of definition. It, too, is a force, often cyclonic in its power, and as such may be described because we may see it in action.

First of all, let us observe that public opinion in the modern sense was unknown to an older day. The necessary instruments for creating such an opinion were not in existence. No means for fashioning a "common mind" were available. In such a world effective protest and revolution were well-nigh impossible. How different is the condition in our time!

Public opinion as a force is infinitely more than the sum of many individual opinions. It is such a total, plus that indefinable overflow which is manifest in an exceptional degree when a thousand decorous citizens suddenly become a mob. The matter of degree makes the difference between a potent public opinion and mob-mindedness; the latter is opinion out of control.

Let us think of public opinion under two types, namely, static and dynamic. In the one the general mind "sits tight," smug and contented, while in the other it is in action, and resolved to make changes. Static public opinion quietly, yet potently, maintains the *status quo,* but when it becomes dynamic it disturbs, shakes, and even topples over the old order. For illustration, a certain New England community kept all automobiles outside its borders, thanks to a stubborn public opinion of the static variety. Then there arose a vocal, agitating minority advocating open gates. The movement slowly gathered such momentum as ultimately to

[1] Digest of the Matriculation Address at Crozer Theological Seminary, October 5, 1937.

sweep the horse and buggy off the streets; that is to say, a dynamic public opinion changed community policy.

It is interesting to note that a genuine public opinion, as distinguished from mob-mindedness, always thinks of itself as critical, informed, and understanding. As a matter of fact it may have no just claim to any one of those qualities; it may be wholly misinformed and misguided. The voice of the people may be anything but the voice of God, particularly with our present-day means of propaganda.

The Imperious Will of Public Opinion

Whether informed or uninformed, educated or ignorant, public opinion is characteristically imperious in its conduct. A movement sustained by the people is certain to be strong, and it may be wise. Information heavily charged with misinformation changed a peace-loving opinion into a war-mad opinion and swept us into the World War. That war opinion crushed all opposition beneath an iron heel. Public opinion is apt in so conducting itself.

Consequently no individual, no movement, no institution can get very far against the current of public opinion, particularly when it rises into the realm of the dynamic. Only as such an opinion is found to be, or becomes, a favoring, summer climate can progress be made. This fact applies to the operation of our churches in every phase of their ministry. Just as no business house can prosper which has lost public favor, so also is it with any church. A church which is unsupported by public opinion may be slow in dying, nevertheless its demise is certain. The one hope is a change of climate.

Public Opinion Can Be Changed

Hope lies in the fact that public opinion can be changed. Speaking more broadly, it can be maintained as a static force or it can be made dynamic, whichever is desired by those who direct public thought.

Fortunately for the churches they are among the most effective agencies for conditioning public opinion. Formerly they were the most potent of all such agencies, and consequently were sustained in their life and work by an opinion of their own making. Then they created and sustained a climate with a temperature to their own liking.

Unfortunately for the churches they have lost this ascendency. Today they constitute one force among a number. The schools, the press, the motion-picture and the radio have all come upon the scene. Any well-informed person immediately senses the significance of each of these agencies as a creator and sustainer of public thought. Should they move

in a common direction they could carry a people to almost any desired goal. Regretfully no such common purpose dominates them; in particular do the churches often find themselves at variance with one or more of them. This fact constitutes a major problem for the churches of whatever faith or order. They must contend earnestly and wisely for an opinion that holds them in high regard and honors them for an essential ministry. Failing this they are on the decline whether or not they know it.

Some sectors of contemporaneous life are by no means slow to sense the importance of these agencies for conditioning the public mind; governments for instance. Every government of our day is at great pains to capture and control public opinion, knowing that it cannot endure otherwise. Those who feel they cannot do this by democratic methods resort to censorship and other types of control. They establish departments of propaganda, they lay the hand of the State upon some agencies, they suppress others. Hostile opinion of threatening dimensions cannot be tolerated.

This frame of mind accounts for not a little of the hostility toward the League of Nations, for example. It functions most effectively as an agency for focusing world attention upon unethical procedures among the nations and the marshaling of world opinion against such.

In recent times our churches have had a bitter experience in the area of public thought: by virtue of a sharp change in public opinion they lost the Prohibition issue. Over a period of a century they had toiled to create a nation-wide opinion which would demand and sustain a program for the outlawry of strong drink as a beverage; in a few brief years they saw that opinion change to hostility, thanks to the opposition of forces more powerful in shaping the public mind.

The Program of the Churches

Recognizing the imperious nature of public opinion and the challenge which it holds for the churches a program must be evolved. To the churches this is a clear matter of prosperity or depression, even of life or death. They must plan to create, nurture, and sustain a public opinion which will support them in their ministry. Whatever program is adopted it must aim at nothing less than the winning of school and college, press, motion-picture and radio to an essential alliance with the central mission of the church in the world.

Let the first item in that program be twofold, namely, the frank recognition that men cannot expect God to grant any peculiar immunities to their churches, and the conviction that the combined churches them-

selves may constitute a force of no mean potency in the realm of public opinion. Such a conviction ought to work itself out, even in the program of the local church, so that preaching, teaching, and pastoral ministry may make and keep in friendly mood the desired community opinion.

Already the schools are the essential allies of the churches. The ideals of school and church for the rich, full, meaningful life are identical. The church must realize this fact, and by every method that is fair cultivate friendly, cooperative relationships.

We venture to suggest that our denominations each set up a commission of first-rate importance, charging it with the very great work of cultivating the good-will, and if possible, the friendly cooperation of the press, the motion-picture and the radio. He must be blind who cannot discern the urgency of such an undertaking through the years. For should it come to pass that school, press, motion-picture and radio are indifferent to the churches their work will be like the sowing of seed on inhospitable soil and, alas, should they become hostile the churches will become like those who scatter among thorns and stones. I hold that to be as certain as fate; God cannot be expected to save churches which cannot save the public opinion of their day.

Someone will surely come forward to say that on the contrary the Church of Christ has prospered most when all the world was hostile. "The blood of the martyrs is the seed of the Church," he will quote. Exactly so! The hostility of the world gives birth to a zeal to change the world, and the martyr is a mighty force in the making of a public opinion favorable to himself and his cause. Our Lord, says history, was a martyr; and that fact is generally conceded to be a most potent element in the hope that he may yet win the public opinion of the world and thus bring every knee to bow before himself.

In Conclusion

We at Crozer Theological Seminary believe that our work is not only important but significant. Even so it may be tested by the same standards which I have set before the churches; what is the influence of our ministry upon a public opinion which can be counted upon to sustain the churches through the years? We must stand for that approach to religion, and that content of religion which gives hope of winning the world. The world is always a contemporary world; religion must find interpretations which win the favorable opinion of a contemporary world. And so, in the long run, our work shall be judged by the contributions which we make directly and through our graduates to a world opinion favorable to our Lord and the Kingdom which he came to establish in the earth.

HAVE CHRISTIAN MISSIONS IN THE FAR EAST FAILED?

GORDON POTEAT

In the light of the tragic conflict between Japan and China, in the face of the destruction of Christian institutions, schools, hospitals, church buildings, orphanages and the like, in the scattering of many of the missionaries and Christian leaders of the Church of Christ, has not the time come for the supporting missionary societies of the West to declare bankruptcy and frankly admit that their idealistic adventure has ended in disaster? Think of the investments in millions of dollars and thousands of lives—and what has it amounted to in the end? Are not Christians finally helpless in the face of fanatical militarism and therefore hopeless in their missionary endeavor? Should we not be more realistic and less idealistic: face the grim facts and surrender our dreams?

If this be our mood then let us be thoroughly realistic and face the fact of the admission that our ideals and dreams, if they are illusory as regards the Far East, are by the same token illusory as regards the West, even as regards our own United States. Christianity cannot be maintained in any particular spot except on the basis of its universal applicability. If it is not ultimately applicable everywhere it will be ultimately applicable nowhere. If we must bow to defeat in China we shall one day bow to defeat here in America.

But is the situation in the Far East as hopeless as some would have us believe? Is the last sentence in a recent letter which came to my hand, "*Sic transit* mission funds," the real conclusion of the whole matter?

There is a sense in which the present rampage of the Japanese militarists is an indication of the success rather than the failure of the Christian mission. Japan has always had a military tradition. The soldier from time immemorial has always had a high status in her society. The hero tales of Japan tell the exploits of the Samurai, the military retainers of the feudal lords. Bushido, the moral code of the Japanese, is "The Way of the Warrior." (This contrasts with the Confucian code of China which puts the soldier at the bottom of the scale, outside the four great classes, Scholars, Farmers, Artisans, and Merchants.) This military tradition has been both reinforced and challenged by Japan's entry into world society. Western militarism with its scientific development of the weapons of war has empowered the Japanese spirit of Bushido with machines of terrible destructiveness. The Japanese have

been assiduous students of that military science as is evidenced by the havoc they have wrought in China in the last few months. But the way of the Warrior has also been challenged by Japan's contact with the West, particularly in her contact with Christian ideas and ideals as manifested by the Christian mission. The editor of a large Japanese daily, who is not a Christian, upon the occasion of a visit to Japan by Dr. John R. Mott, wrote as follows: "No amount of sophistry will hide the fact that it is the Christian workers and Christian civilization that have lifted Japan above the darkness of old ideas and backward customs and put her on the path of progress and higher culture. The Japanese Christians professing their belief in the Bible and going to churches may not be very numerous, but the Japanese men and women who think as good Christians do without knowing it, and are propagating and acting up to Christian ideas, are innumerable." Now it is this challenge to the old traditions of which the militarists are the chief guardians which, in part at least, explains the appeal which these reactionaries have made to power and might as the arbiter of destiny.

In recent years this challenge has been strong enough to drive the military to desperate measures of assassination and finally the attack on China as a vindication of their power and place as saviors of Japan and Japanese traditions. The Chinese have a saying that it is the man who is losing an argument in which the appeal is made to reason who makes the first appeal to force. Confidence in the conquering power of Truth in the minds of men is incompatible with all compulsion or violence. If the militarists were so sure of themselves why did they assassinate Count Sato, once the mediating governor of Korea, the friend of Christian missions? Why did they attack and expel from the Imperial University of Tokyo Professor Minobe who stated that "the emperor is the organ of the State"? Why was the editor of the newspaper which was publishing Kagawa's irenic novel about the relations of China and Japan assassinated? Why was the magazine in which Kagawa and some of his friends were promoting international friendship through pictures, *The Christian Graphic,* suppressed? Why did the militarists through one of their generals dissolve parliament and try to carry the government without it, and then when they failed and were defeated in a general election, start trouble in China? It has taken nearly two thousand years for the gospel of Christ to conquer what territory it has conquered in the minds and lives of us of the West. Shall we give up in despair because in a few decades the ancient gods of Japan have not yet been dethroned? Shall we desert those heroic souls in Japan who, in the face of age-old customs and traditions which are supported by the powers that

be, have dared to proclaim a new way? In the same conditions should we be bold enough to say as Kagawa has in public: "I am a Christian first and a Japanese second." Defeatism is incompatible with Christianity; pessimism is incongruous with Faith and Hope and Love!

And what of China? No one who has seen the upsurge of new life in that ancient land in the past two decades can possibly believe that even military defeat by Japan can mean the end of the renascence. What though the numbers of those who are adherents of the Christian church are comparatively small, their influence in the rebirth of China has been far out of proportion to their actual numbers. It is only thirty-seven years since the Boxer uprising when the attempt was made to massacre all the Christians. At that time very few of the literati would have anything to do with the "foreign religion." But eleven years later a revolution which overthrew the effete Manchu dynasty was led by a man who was a baptized Christian, educated under Christian auspices, moved by Christian ideals in his struggle to save China. When Dr. Sun Yat Sen died in Peking some twenty years later he specified that he was to be buried with Christian rites. In 1927, the zenith of Communist influence, there was a tide of anti-Christian antagonism which swept over many parts of China. Doctor Williams, the Vice-president of Nanking Christian University, was one of the victims of the riots at that time. There were those who prophesied the end of the Christian movement. But before that anti-Christian feeling had subsided the new leader of the government boldly accepted the Christian faith, and it is he, Chiang Kai Shek, and his Christian wife who now lead the nation in this time of crisis. It is, of course, a mistake to single out a man like General Chiang and hold him up before the world as if he were a Christian trophy. But that is not the point of this reference. No one can read the remarkable document which Madame Chiang presented to the National Christian Council in which she expounded the place which Christianity might play in the life of China, or who knows the part that many Christians have been playing in the educational, agricultural, medical and industrial reconstruction of China, can believe that this war will be the end of China or the end of the Christian movement in China. Dr. Chang Po Ling, the Christian president of Nankai University in Tientsin—one of the first great schools destroyed by Japanese airplanes—declared in the face of that destruction, "Nankai is not buildings; it is a spirit. And forty Nankais will some day take the place of the one Nankai which they have destroyed!" The Japanese militarists have set out to break the spirit of the Chinese people, to subjugate them to their despotic control, and unless they succeed in doing this they cannot win the victory upon which

they have set their hearts. Anything less than subjugation is defeat in the long run. No one who has lived in intimate association with the Chinese for the past twenty years as I have can ever be persuaded that this sort of victory is possible. The Japanese militarists may win their battles, they will be able to destroy libraries, and schools and museums and factories, and they will kill yet more of the simple peasants who cannot escape the horror of the birds of prey that swoop down from the sky, but they cannot bring the soul of China to their feet. Let me quote in conclusion from a letter written by the Dean of Women of the University of Shanghai, the school in which American Baptists cooperate with Chinese Christians, now in possession of the Japanese army. She is an exile with her family from her home on the campus, and is writing on October 29, 1937:

> Our things at college, we count them all gone. We are not sorry for whatever we have lost if we could give a lesson of decent life and living to the Japanese. . . . Sometimes we are in deep agony and sometimes we feel that God has preserved China for all these years and that He will make a greater China in the future. . . . I do not pray for our victory over Japan. I only pray for God's justice to prevail over the nations. I pray that God will create a new spirit in China so that she will not be crushed by physical force, but rather lifted up to a higher level in outlook and morality.

SISYPHUS ESSAYS PROPÆDEUTICS

MATTHIAS R. HEILIG

"But," insisted Sisyphus, "I have long ago atoned for my greed; and this business of repeated failure in spite of real effort is getting to be a bore, not only to me but to the spectators. Why not set me at something useful? Let me do some constructive work. How about letting me teach? Let me teach youth the folly of selfishness and infidelity. Let me teach the principles of emerging morals and evolving ethics." Thus spake Sisyphus.

The petition having been formally presented to the Olympic Council by due process of parliamentary procedure, the matter, after the lapse of about five centuries, was adjudicated, petition was granted, and a commission was given to Sisyphus to teach Introductory Principles of Morals, Ethics and Religion.

Thus we have again the spectacle of sinful man perpetually trying to put over that which for some obscure reason he does not seem sufficiently strong, or wise, or pure, or clever, or inspired—to put over.

It may be objected that not every Sisyphus, like the original, has a bad conscience. I am inclined to believe he has. It may be a matter merely of sensitiveness in view of deferred discharge of duty or neglected opportunity. Albert Schweitzer admits that conscience drove him into the African jungles; for he felt he must pay part of the white man's debt of service and restitution to the black race. John Middleton Murray suggests that Jesus could have had as a reason for desiring John's baptism for remission of sins the consciousness of having waited so long to tell the world what was clamoring in his heart for expression. It may be objected that the fault and cause of failure lie less in the ineptitude of Sisyphus than in the inadequacy of his material and text-books, and, in the precocious intellectualism of his pupils.

There is something in this. Always the material at hand is outmoded. Always men must be writing a new preface to morals, a new introduction to religion, a new outline of the philosophy of religion, a new analysis of the Self and its freedom, a new epitome of religious experience. Still men argue whether the ideal can be a reality; whether the world is the best possible world; whether ethical experience or religious experience is the prior necessity for right living; whether righteousness is chiefly personal or social; whether or not the spiritual outlook on life must be grounded in religion; whether man has absolute, partial, or not-the-least,

ability to engineer his salvation; whether Freud is correct in attributing every uncommon gesture, word and thought to the *libido* lurking low in the subconscious, or whether Jung is right in considering sex merely one of many primitive propulsions. Still men argue whether ancient tomes speak with dominant authority, or whether the emerging intelligence and current revelations are as inspired as any ever registered in human consciousness. And still the youth resist and ridicule and ask for something more in harmony with reality.

It may be objected that the difficulties of Sisyphus today are increased by the fact that we are going through a transition. Quite probably. But when was human intelligence not in a state of transition? However, let it be granted that the present transformations and readjustments are of unusual consequence, that much of the old wine being poured into new skins is being spilled purposely and appropriately. The *logic*-component in personality is coming to the surface, is maturing, and craves expression. As a result many of the absurdities of oldtime opinions are easily detected and quickly discarded. The *freedom*-component is asserting itself also with alarming indifference to traditional and conventional decorum. There have been many local eruptions of politically tyrannized groups through the ages of recorded history; but a new kind of revolution looms on the horizon. It is a universal social movement—a class revolt—incipient as yet in those who will not endure much longer the perpetuation of medieval feudalism and its assumptions. Perhaps all people are not born equal; at least they want the right to achieve some sort of eminence that makes a good substitute for equality. The sansculottes are weary of wearing the cast-off pants and panties of the patricians.

A recent book began with the words: "Religion stands at the cross-roads." Some malicious critic might comment that it has been standing there or somewhere for seventeen centuries. I would dodge the issue by saying that religion stands at another cross-road. One ominous feature of the new crisis is that the groups, parties and nations which support social progress and advocate radical change are either indifferent to religion or frankly hostile. Now it is almost certain that the progressive elements in society will score a nominal and formal triumph, even if damaging compromises and sacrifices do materially qualify the ultimate success of the revolution. If the Russian pattern of change is to be repeated generally, religion will, as generally, fail to survive the catastrophic readjustments—unless religion hurries to "get from under." But so surely as organized religion remains tied up with the conservatives, say certain pessimistic prophets, it is doomed.

Organized religion has dragged on behind the secular institutions

not only in its intelligence and in its scientific and philosophic grasp of world conditions, but also in its moral and ethical and humanitarian theories and practices. The forces which have been remodeling life and opinion have belonged to the eclectic and empirical schools. They feel impelled to initiate and bring to fruition such movements as carry value, reality and definite melioration for mankind. They cannot wait for the established churches. If organized religion is to perform any positive and creative function in the social and political life of the future, it must shake off its traditional dogmatism and outmoded credalism, and wholeheartedly adopt the empirical attitude. For the day has come in which the intellectual maturity and spiritual sanity of society depend upon a science and technology and every-day temper of thought and action distinctly pragmatic and stably empirical.

So, liberalism, if it would save the world from an irreparable loss, must work hard and fast to lead youth out of the twilight zone of theologic obscurantism. Let it sing with real petition in its heart: "Lead, Kindly Light, amid the encircling gloom!" If the present were just an ordinary transition we could wait for nature to take her course, and trust cosmic evolution to carry forward the improvements which an illuminated human intelligence has deliberately and laboriously selected and cherished. But the reactionary forces sensing the dynamics in modernism have instituted extensive defensive and aggressive campaigns. They operate numerous printing-presses, many schools and colleges, and have countless propagandists and prophets.

The ordinary transition is followed by the gradual dissolving and crumbling of the old sanctions of philosophic opinion and moral conduct. But when you have a French Revolution or a Russian blood-and-fire-born recrudescence of paganism, the adjustments to new religious concepts are not only difficult, they are excluded, by the nature of the case. In the coming transition the new generation will ask for some reason for self-control and unselfish service other than that God's prophets have prescribed such conduct, or that selfishness incurs the anger of intelligent humanity, and, by inference, the disapproval also of God. Except in Russia such an attitude on the part of the youth is not now generally approved. And when recalcitrant youth exhibits that attitude and refers to Russia, saying, "See, the Soviets have a rational basis for unselfish service," it is replied that the Soviets recognize the virtue of service in spite of all their efforts to discount it as a religious principle. The Soviet concept of social service which protests the validity of coercion of individuals for the good of the corporate whole, is not very attractive to Western youth. But the Soviet ideal of finding personal satisfaction in

conquering the task, in living up to patriotic duty, in adding to the nation's actual wealth and society's intelligence, with no itching palm, in fact, with a detestation of those who greedily desire exorbitant remuneration —in short, the ideal of producing for use, not for profit, of working for the sake of being a creator, not for the sake of accumulating possessions: *that* is exceedingly attractive to romantic youth everywhere, especially when youth's mind has turned intelligently to the idealism of Jesus. The campaign of Christianity versus Communism to win the heart of youth during the next century promises to be very interesting.

Well, Sisyphus hardly finishes writing one chapter on religious and moral propædeutics before the winds of doctrine blow from another quarter, racial consciousness shifts, social ethics contracts and then expands, and a new phase of the eternal transition relegates the dogmas of yesterday to oblivion. Still, there must be something permanent or elastic or prophetic or preparatory which Sisyphus can teach. Why doesn't he do it? To what cause or combination of causes must his failure to "put it over" be attributed? Is his conscience really so bad? He would not be the first liberal with that complaint. He may have assumed the form of liberalism, while denying or doubting the power thereof. Ignace Jan Paderewski in his autobiography claims that when an artist trembles or grows nervous and afraid prior to a public performance it is because his conscience is bad; that is, he is conscious of not being prepared, of not having mastered every note of every measure of his repertoire. In the pedagogical sphere likewise, he who fumbles and falters may do so because he is beset by an emotional contrariety. Public opinion opposes him. Custom, tradition, and early loyalties coupled with the indecision which arises from self-mistrust, fear and fluctuating intensities of conviction wage war on his new convictions. They shake his resolution. Perhaps he hasn't enough evidence; perhaps he is not qualified to judge; perhaps his school of thought is only a psychologic phenomenon of neoterism; perhaps miracles did and do happen; and perhaps modern intelligence does not deserve a response from the universe as revelatory as those that came to Athanasius, Augustine and Anselm. Wishful thinking often tempts one in an unexciting profession to impatient and impulsive grasping after that which seems to promise to confer some sort of distinction. Or, one may chafe under the discipline of ancient patterns of belief without knowing just why. One may long for any kind of relief, and embrace any resurrected heterodoxy without consulting one's better, wiser self to see whether the heterodoxy really expresses one's deepest convictions.

But, Sisyphus' conscience may be perfectly good. Possibly this particular species of truth or reality is comprehensible to only a certain

kind of mentality—that kind, possibly, in which the conscious mind is supersensitive to the mystic overtones of the subconscious mind. If, then, the tenets of a pure religion are intelligible only to a certain species of mind, obviously characterized by a combination of rashness and curiosity and a craving for truth, we may be confronted by much the same obstacles and blocked by the same cul-de-sac as were the ancient Greeks and Romans in their post-golden ages: forced to retain the mythology and traditions of an immature religion to satisfy those who never grow past the " Intelligence Quotient " of a fourteen-year-old, and compelled to dissolve our worshipful emotions and mystic illuminations and spiritual discoveries in the secret crucibles of our private personalities. Perhaps, in short, there is an impassable gulf fixed between those who view religious faith as an elaborate set of facts once revealed to the ancient saints, miraculously corroborated and divinely protected through the ages, and those who view true religious faith as a conviction or confidence that the universe is essentially beneficent, and that the Creative Spirit pours himself without favoritism upon all flesh in all ages. It is not a question which can be settled by resorting to incontrovertible evidence in science, history, logic or any other system of human research. However, a wholesome optimism and a kind of necessary faith in man and God prompt us to think that average people, if not made insensate and abnormal by inhumanly harsh or maddingly monotonous conditions of living, are capable of responding to educational, ethical and cultural stimuli. This type of meliorism is not offered as a dogmatic basis for a confident endorsement of " full-speed-ahead " in modernistic propædeutics; but it partially neutralizes the deterrent occasioned by the thought that mankind may be irreparably bifurcated into the spiritually disciplinable and the spiritually unresponsive. We used to say: some people are born without any musical capacity; now we are certain that while capacities vary, practically everybody, if started early enough, can develop a little music in his soul.

If, then, the human race is not binary in regard to religious potentialities, the half-successes of Sisyphus in bridging renaissances and cultural crises may be due to his inability to cope with the phases of his subject which have emerged since he quit his studious habits,—his youthful wrestling with periphrastic logomachies, his daily deeply dipping into the Pierian spring. And so it is that liberalism goes limping, and suffers the contumely of its detractors—and puzzled youth look to us and ask us their sphingean riddles, and we answer with ambiguity and an outmoded terminology, and with no ring of reality in our words.

But, if it is not the case that Sisyphus has a bad conscience; if he is not derelict, not lethargic, not alarmed by new ideas; if it is not true that

the majority of men are congenitally incapable of being taught things that are spiritually discerned, yet, it may still be a fact that the questions which are now being asked are unanswerable. Of course they are; but it is only recently that theologians became aware of that. No question is ever answered. One can't avoid feeling that the whole hypostatic balance of the universe would be upset if the human mind should ever probe deep enough to reach an absolute!

Science discreetly disclaims knowledge, beyond the point of knowing what Latin names others have given to natural phenomena. To science the most familiar things are enshrouded in mystery. It doesn't know what matter is; what light is; what energy is; what gravitation is, much less what mind, thought and emotion are. In vain you ask how rays of light can dart with incredible speed through space; why the electronic components of atoms are in eternal motion; how cells know how to divide and propagate; or how you know when you have had just enough water to drink! Science cannot even tell me how and why I am able to raise my hand, except to say that an abstract desire is communicated from my mind to my brain which conveys an impulse to the cells of the fibers of the muscles of my arm, so that after an almost instantaneous process of metabolic changes involving hydrolysis, oxidation, reduction and synthesis through the agency of enzymes, the muscles contract in obedience to the excited will, and the miracle happens: mind controls matter.

Impotent man has hardly scratched the surface of reality. But sometimes little secular souls inflated with a superficial knowledge of learned hypotheses and speculations insist that religionists, to be taken seriously, must speak with academic definition and logical demonstration. "Tell us, you oracles of divine wisdom," they say, "tell us whence cometh the soul, if there is such a thing. Is it secreted in a gene of a chromosome of our parents? or is it a mere epiphenomenon of brain-cell activity?" And they daily cry unto us: "Where is now thy God? What irrefragable evidence hast thou that he exists, that he rules the silly nations, and saves his elect? Show cause," they demand, "why thou shouldst not be denounced for defending a system which fills the minds of youth with fears, superstitions and prejudices, and perpetuates a demoralizing tyranny over society."

But some, in humbler mood, appeal to us. They ask to be directed, to get hints for their own thinking. "Is not God superfluous? Has he any place in the 'Good Life'? Is not a constant reference to him an unnecessary strain upon intellect, will and emotion?" It is an honest query, prompted by the current temper of the times and the contemporaneous literature.

I presume we can speak out of our own experience without damaging the argument too much. We can refer to the indispensable support of the idea of God in time of crisis, calamity and physical collapse. The soul literally cannot bear the prospect of a bottomless pit either here or hereafter. It has to feel the Everlasting Arms underneath. Jung, in his book, *Man in Search of a Soul,* says on page 264: "Among all my patients in the second half of life . . . there has not been one whose problem in the last resort was not that of finding a religious outlook on life. It is safe to say that every one of them fell ill because he had lost that which the living religions of every age have given to their followers; and none of them has been really healed who did not regain his religious outlook."

Emotional sanity is a large part of the Good Life; and God is the ground of it. Life is full of intense pains and intense pleasures which throw the self off its balance. One loses respect for his own judgment when he must repeatedly block God out of the picture every time some instinctive yearning calls him in. We can't comfortably go through life "thanking our lucky stars," and "cursing our fate"; our spirits have to have a correspondence with some definite and responding Over-spirit. Again, there are some sins too disturbing to confess to mere men. The Good Life develops a love of virtue and truth, and a corresponding sensitiveness to sin. This development teaches the heart to see divinity affronted in every tort against our fellow men—even the least. Something deep within wants to cry out: "Against thee and thee only have I sinned, O God!"

Then, too, I doubt that man could give loyal reverence to the moral imperatives if not convinced that they are the will of a beneficent Creator, to whom, as Author of the laws, man just naturally owes fealty and devotion. Man cannot avoid trying to adjust the conditions around him to the ideal in his mind. (There you have the field of religion.) But if he is unwilling to see a transcendent and immanent God as the ground of that idealism, he virtually apotheosizes the ideal; and that is simply refined paganism. We know we belong to an order of nature; but that very knowledge gives us a certain transcendence. It becomes our privilege to judge and improve this order to which we belong. Thus vital action for us must bear relation to possibilities. Our real interests, our real life, and the goal of our striving lie in the realm of things not yet acquired. The ultimate objective is thus carried out beyond the limits of the given. As this objective becomes more and more selective and highly purposeful it merges with God's objectives. Enthroning God in the Good Life has both an intrinsic and a utilitarian value. The quality

of reality accrues when one feels himself a coworker with the Creator. One gains a variety of advantages in the depths of his soul and on the surface of his personality, consciously and unconsciously, in his contacts with the living, changing world, as he purposely adjusts his mind and heart to the worldward expression of God, as God brings finite spirits into vital fellowship with each other and himself in the purposeful discovery and use of the good, true and beautiful. Thus the will-to-live, the will-to-know and the will-to-abound become inseparably associated with a personal gratitude and response to the friendly universe and its Creative Source.

But, chiefly, I suppose, God is necessary to the truly good life as a friend. There are too many moments when the world does not understand, nor pity, nor care; but, the soul feels, God does. He is the ideal Other, in the heart, as well as in the cosmos. One feels, as Hocking expressed it, "a profound partnership with some invisible source of wisdom." Sentiment? Certainly; but properly so. It is the absence of an intelligent sentiment which has produced war, capitalism, child-labor, slavery, and all the social scourges responsible for mankind's misery, incompetence and frustration.

A youth comes to me with a question regarding the old sanctions. "If the Bible is simply the record of a people seeking God, and not the infallibly inspired words of chosen amanuenses, what authority has it for us of the twentieth century?"

I reply: Man is a selective creature. His life is one succession of choices. Those choices which gratify his higher nature are permanently valuable. Counsel which nobly abets and adjusts and directs thoughts, feelings and conduct is a high form of correct choice, and is valid irrespective of age. Since the supreme duty in life is to accept the highest and best—if a system of ethics or a philosophy of life truer, more spiritual and productive of greater permanent value than that taught and practiced by Jesus, is ever devised—it will be your duty to accept it as the supreme sanction. Wisdom is respect for one's best self and for the best in the universe. An ideal, secular or religious, is to be evaluated not on the supposition of its being supernaturally revealed, but on the basis of its effectual melioration or service in practical human relationships.

A youth whose imagination has been stirred by reading popularized astronomy, comes to me, expressing the fear that the cosmos is dead. "Is there," he asks, "any evidence that the cosmos we live in is a purposeful universe and not a mere mechanistic concatenation of fortuitous atoms? Can we reasonably believe that an Intelligence pervades the immeasurable spaces around us? and that He has any conscious regard

for us? Is He one from whom man derives psychic inspiration and spiritual direction? Or is every mystic afflatus simply a mental hallucination, the cruel mockery of some demon of perverseness in our soul? Were the Deists right, and is the universe a machine that is slowly running down, a lifeless environment which but echoes our futile yearnings?"

Not only the youth, but the aged also feel this anxiety. "Why," said an old man to me, "Why is it that when I pray I cannot feel any response?"

Apropos of this, Doctor Wieman suggests that the interest and action of God are more than response, as man defines "response." God's procedure is a unifying interaction which works both in the subject and the object. It is Wieman's idea that God is the inclusive System of all activities which compose the organic whole—or call him the "Integrating Process in the Universe." But God is still quite outside the materiality of the universe. He is that which includes values and which works continuously by means of growth and unifying interaction to actualize these values. God is more than matter, more than life, more than mind. He is something in the interaction of all these by virtue of which they carry the possibilities of higher values.

Extreme need in man's soul radiates its appeal to the integrating power of God, who has made the cosmos a self-constructing, self-adjusting and self-healing institution. To human senses it seems automatically readjusting. To the rational intellect it betrays evidence of a mysterious and divine origin and surveillance. To be a successful builder God has to provide something even more subtle and refined than electrons and protons as a means of communication between himself and his intelligent, cooperating creatures. The means of this communication is *thought.* Its effects are amazing in the conscious mind, and intriguingly mysterious in the subconscious. Its manifestations range from the terrors of remorse to the peace of God which passeth understanding; from suicidal anguish to ecstatic mystical experience; from the martyr's fanaticism to the prophet's incredible insight. Furthermore, as the perfect builder God provides the spiritual germ which eternally reproduces in the souls of men, and which possesses the capacity or ability to react to the impulses which emanate from God himself. This assumption is not arbitrary unless there is another way to account for man's spiritual potentialities.

God is experienced in those significant moments, often fleeting but intensive, when we feel aware that our life is not of and by ourselves alone; aware of the presence of another force in us greater than *self,* a more vital energy than mind enfolding and sustaining, a superorganic

gene bearing an imperishable element of divinity, a *great Plus* mysteriously added to organic purposes and human sensibilities.

Emphatically, this last is a much neglected deposition giving import to the old argument of teleology. This "Plus" as evidenced in the emergence of spiritual ideals, poetic imagination, religious joy, esthetic emotions, ethical loyalties, romanticism, invention, genius and ratiocination in general, is the reflection in the human soul of the universal Mind or Personality in the cosmos. At least, the presumption is that what affects so profoundly the universal mind of man must have its basis in the eternal realities.

The faculty for feeling the deeper joy, beauty, richness and meaning of the world, is man's distinguishing trait, and by it he is able to make his life radiant. It is not an esoteric experience of a select few, but the privilege of all who are normally sensitive to the spiritual vitality of creation.

Consider our sense of sight. What incredible delicacy and artistry of atomic and cellular structure and adjustment! We could get along with eyes sensitive to only one wave-length of light, eyes, that is, that simply distinguish between white and black, much as a camera print produces a picture. But, the retina can respond to a great variety of wave-lengths, the whole spectrum with its thousand hues. Beauty is born! Art springs into being! A billion eyes feast upon the glories of the sunset, the splendor of grand canyons, the sublimity of storms at sea. Eyes hungry for beauty gaze at Grecian sculpture, and the creations of Titian, Raphael and Michelangelo. Nature was under no obligation nor necessity of making human visual appreciation joyously responsive to the harmonies and balances and rhythms of color and form. Beauty is simply God's "plus."

By the same token the sense of hearing would be heartily welcome had sound served only as a warning of danger and a convenient method of communication. But long ago the birds and beasts and anthropomorphic apes enjoyed rhythm and the soft smoothness of musical tones. By a divine teleology the rude rhythmic monotones of ape-like men have ascended to the tonal opulence of a Beethoven sonata, the glories of a Brahms' symphony, the majesty of Wagner's Parsifal. Nature was not mechanically coerced into making musical sequences and harmonies esthetically delightful, comforting, inspiring and civilizing. God so loved the world that he gave it music.

Primitive men conversed with a vocabulary of fifty to one hundred grunts. Some people could still get along with that many grunts and a few gestures. But, just as man the *symbolizer* has created a spoken and

written language by which to preserve his ideas and discoveries and the augmenting residuum of his knowledge, so, man the *artist* has beautified his language to gratify his emotions. Speech has ascended from the gutturals of the savage to the sublimity of a Dante, a Milton, a Shelley, a Browning, a Keats—from the chatter of pre-Sumerians to the philosophy of a Plato, Spinoza, Kant and Santayana, and the parables of a Jesus. Culture and its spiritualizing influences are inseparable from verbal refinement and eloquence. Men cannot even think without words. To vocal cords and prehensile thumbs is added the god-like power to symbolize.

Mankind might survive with the type of gregarious or community instinct found in the bees and ants—cold, mechanical, invariable, sans sentiment, sans emotion, sans joy. But the divine deep in one human soul calls to the deep in another. In addition to gregariousness behold the divine " plus " of friendship! How poor and thin our life here would seem without friends! What are prosperity, fame, opulence and power in comparison with a friend? Nor does the ascent terminate there. We hold in reverence that mysterious transformation in which a God-implanted instinct evolves into spiritual devotion—in which the same strange, thrilling magnetism which drew together the primeval arthropods also draws together the bodies, minds and souls of Petrarch and Laura, Abelard and Heloise, Dante and Beatrice, Elizabeth and Robert Browning. Concerning this irrepressible attraction of complemental natures, so ramified in its relations and effects in the biological, intellectual and spiritual spheres, Prof. J. W. N. Sullivan writes in his autobiography:

> . . . the rare glimpses we even now obtain of its immeasurable power and beauty persuade me that in its full flowering it will lie in the very heart of that greater life toward which we aspire. . . It is the mark of this passion, beyond all others, that it reaches out to a consummation that is never realized. It comes to us with an infinite promise that never seems to be fulfilled; for its meaning cannot be realized except in a future that we shall never see.

Well, romantic love as a secondary sex characteristic was not a necessity. It was not nominated in the bond. It is an overtone in the soul, a preternatural sublimation, a gratuitous addendum.

But I have made hardly a beginning of mentioning the evidences of Nature's good measure, pressed down, shaken together and running over.

To mental powers God adds genius.
To manual skill He adds talent.
To judgment He adds idealism.
To character He adds spirituality.
To knowledge He adds imagination.

To faith He adds inspiration. To our average hum-drum life in which we are passive spectators of a foolish world God adds the splendid possibility of our becoming effective actors in a dramatic and heroic adventure! We may become pioneers of the kingdom of God! For these things are an analogy of this realized hope, that: to our present courage is added the earnest of the spirit's certain progress toward divinity. Now are we the sons of God; future developments are not yet made clear, but are encouraging.

And so, to questioning youth I would say that to me all this indicates a predetermined or teleologic purpose demanding an Intelligence, somewhat like our own, back of it (energizing it), and on before it (drawing it ever toward greater achievement).

Of course, there are many questions we can't expect Sisyphus to answer, because he and the whole race await a complete revelation concerning them. For example: Does God really want to be worshiped? Personally, I don't think it possible. Every time I attend a high church service I feel I ought to apologize to God for the mummery. Another question: Is there some inert entity, "the given," with which nonspiritual force or substance God is in constant conflict, and which is basically responsible for the mystery of "evil" in life? Again: Is organized religion justified in condoning the ignorance of immature classes and races by perpetuating the present double standard of religious education? Perhaps mythology is a requisite for some minds. Certain people may have to feel that they are being supernaturally guided, and that their salvation is divinely ordained because they have responded to a call. But old Pelagius has never really ceased to stalk the earth; and he is a very sensible chap.

Verily, Sisyphus has his hands full dealing with the intelligent youth of today and their questions on the personality of God, the divine status of Jesus, the evidence of immortality, the validity of sacraments, the justification of foreign missions, and kindred queries. Perhaps he has tried to teach before he has learned. Or maybe he is lapsing into the same criminal dogmatism which has contributed to the downfall of the Anselmic orthodoxy.

Inefficient with youth, he is hopeless with children when it comes to the problem of bridging the gap from juvenile mythology as taught in our Bible schools and homes, to mature understanding of religious realism.

My fear is that he will never put it over: that he will ever be true to his traditional character.

BOOK REVIEWS

AN INTRODUCTION TO THE NEW TESTAMENT. Kirsopp Lake and Silva Lake. New York and London: Harper and Brothers. 1937. Pp. xi, 302. $2.50.

ANY volume from the pen of Professor Lake is an event. This one, in which Mrs. Lake collaborates, is no exception. It provides an able survey of the New Testament. The several books in the order in which they now stand in the New Testament are in turn examined. In addition to the chapters devoted to the writings are several more intended to provide a background for intelligent study. Three appendices—the one devoted to the topography of the New Testament is of particular interest—enhance the value of the volume. As is frankly stated in the Preface the volume is the skeleton of a course which Professor Lake has given for many years in Harvard: "It does not give the flesh put on that skeleton by the lecturer." Of necessity the discussion of the various writings is at times very brief. Some of the books get but a part of a page. But all that is said is well worth saying. The volume is written in a severely impersonal style; obviously the authors are trying to present the various sides of disputed questions even where there is little question in their minds as to which is the more probable.

MORTON S. ENSLIN.

BARON FRIEDRICH VON HUGEL: A STUDY OF HIS LIFE AND THOUGHT. Maurice Nedoncelle. New York: Longmans, Green and Co. 1937. Pp. xi, 213. $3.00 net.

A READING of this thorough and well-written book leaves one lasting impression—Von Hugel is first and always a Catholic, then a mystic and philosopher. Indeed, the author seems to be aiming at a double goal: First, to establish beyond all question the fact that, though Von Hugel had his moments of intellectual skepticism, in the last analysis, he returned to the church when the waters of uncertainty were about to encompass him. Secondly, to find in the baron's system adequate justification for the Catholic system, until the two are harmonized.

In the author's preface is a remark which suggests this double approach: "I write as a Catholic priest, and thus while I deeply admire the Baron's great philosophic and spiritual insight, the reader will realize that my attitude toward his theological views cannot always be entirely uncritical" (p. vii).

Aside from the Baron's modernistic views, the author finds much in Von Hugel which pleads the Catholic cause. His ethics, for example, include the idea that right judgment of values develops through succession, and this is very closely related to his theory that the religious and mystical life is known in its highest form only through a process of accession.

Again, the Baron's emphasis upon the transcendence of God as being the vital nerve of religion leads to correct belief concerning revelation and grace. His attitude toward the human and divine life of Christ, his conception of immortality, and of the natural and supernatural, along with other theological views are presented in the same manner. For instance, Von Hugel held that Jesus gave the early Christians a shelter, an ordered organization, the Church.

The section on Von Hugel's views of the strength and weakness of Catholicism seems to be colored very strongly by the one who writes as a Catholic priest. It ends in pointing to Von Hugel's own belief in authority, renunciation, and belief in tradition as the only foundation for research if truth is to remain unharmed. "Taking him thus, all in all, the Baron is both by practice and preaching a loyal son of the Roman Church" (p. 140).

One final word is necessary, lest this review seem overly critical. It is the author's purpose, so he says, to win friends for Von Hugel by bringing them in contact with his great mind, and he is desirous of including those who do not share Von Hugel's faith. The author is able to do this by virtue of the fact that the Baron himself was tolerant of his adversaries, for his writings as quoted indicate a broadmindedness which enables even those who cannot share his faith to find him an inspiration and a source of motivation toward a finer spiritual life.

RONALD V. WELLS.

BOOKS THAT HAVE SHAPED THE WORLD. Fred Eastman. Chicago: American Library Association. 1937. Pp. 63. $1.00.

HERE is *multum in parvo*. Three brief chapters quite live up to their interesting titles: "Walking with the Great," "What's in the Classics?" and "The Curtain Rises."

Doctor Eastman is Professor of Biography, Literature and Drama at the Chicago Theological Seminary and has firmly established himself as a lecturer, teacher and writer upon these subjects. This particular book passes the first great test for a work of its kind: it makes one eager to read more and more.

Concise but complete, colloquial but convincing, it reminds us of old friends and introduces us to new ones, to whom we say most sincerely, "We ought to see more of each other!"

If you want to know how to read and what to read—begin with this book at once.

ROBERT E. KEIGHTON.

PSALMS OF THE MODERN LIFE. Walter Taylor Field. Boston: The Christopher Publishing House. 1937. Pp. 48. $1.25.

THREE groups of poems under the captions: "Why?" "The World of Men" and "Peace, Poise and Power."

The first section deals with the old, familiar questions of religion and proposes answers that are by now quite commonplace. The other sections are better, but throughout the book the poetry is quite ordinary. Imagery, like a vocabulary, has its clichés.

ROBERT E. KEIGHTON.

PERSONAL RELIGIOUS BELIEFS. W. A. Harper. Boston: The Christopher Publishing House. 1937. Pp. 121. $1.50.

IN the autumn of 1936 the Professor of Religious Education at the Vanderbilt School of Religion broadcast what was called a "Leadership Education Course." This book is the manuscript for these talks.

The author is "liberal" in his theology and "fundamental" in his religion. Leaders of religious groups who read the book should profit by his understanding

of audiences and congregations. He has not "talked down" to them, but he has used their language and yet done an effective piece of work. His own words are, "The author in these pages sets forth his present Christian Beliefs." (P. 9.)

ROBERT E. KEIGHTON.

HUDIBRAS IN THE BURLESQUE TRADITION. Edward Ames Richards. New York: Columbia University Press. 1937. Pp. x, 184. $2.50.

SAMUEL BUTLER (1612-1680) was a man of sincere religious convictions, strongly rationalistic. Part agnostic and part deist, he rejected revelation as a means of knowing God. On the other hand, he found little comfort in contemporary intellectual concerns. Science was quixotic and gullible, religion was too abstruse, the overt acts of society were performed by policy against a background of jealousies and fears. Consequently he was driven back to a kind of paradoxical pessimism.

"Hudibras" was a satire in octosyllabic couplets, taking the form of a mock-heroic poem in which the hypocrisy and self-seeking of the Presbyterians and Independents were held up to ridicule. These sects were not his particular aversion; he merely used them as the objects of his intellectual warfare.

Doctor Richards has made an excellent and thorough study of this poem, giving us outline and interpretation and commentary. Then he has traced the hudibrastic tradition in England, Scotland, and America. The last three chapters discuss the Burlesque Mood, Intellectual Burlesque and Narrative Burlesque. In them is a fine philosophy of "burlesque" in literature and consequent variations on the theme.

Butler had six charges to lay against Dissent: hypocrisy, greed, lust, intellectual narrowness, low social status and a foolish mysticism. These have become the stock in trade of all satirists, who followed his trail in large numbers, though without his intellectual equipment or his purpose. They distinguished themselves largely by lacking his ability and skill, and by making the objects of their satire specific targets, rather than illustrations of their attitude against conditions.

This book has a great value as an historic study of the Burlesque Tradition, which, unfortunately, limits its appeal to students of literature.

ROBERT E. KEIGHTON.

WESTERN CIVILIZATION IN THE NEAR EAST. Hans Kohn. New York: Columbia University Press. 1936. Pp. 329. $3.50.

THE thesis which Professor Kohn presents in this book is that Europe's domination of the Near East politically and economically is approaching its end due to the very fact that her culture and civilization have been so successfully extended in these lands.

Islam and the Crusades ended the ancient power of the Near East as arbiter of Western civilization. Over this historic bridge of the world had passed the mighty movements of mankind. For long she had been the keeper of her own bridge but the battles of these two greatest movements of the Middle Ages had been fought within her own gates and the blood that had been shed was her blood. Thus began to fail her strength of the years and from the close of the fifteenth century Europe had advanced to world dominion.

Strangely enough the complete conquest of the Near East through all the influences of the World War—the participation in it by these countries and the

capture of Constantinople by the Allied Powers—marks the turning-point. The enjoyment of the benefits of European civilization—materially, economically and politically—has revived the Near East and taught her a new self-sufficiency. This argument is supported by a wealth of material gathered in the three chapters entitled, "Inter-relation and implications of world communications"; "Inter-relations and implications of world economics"; "Inter-relations and implications of world politics."

Professor Kohn has lived many years in the lands of which he writes and from which he has drawn his statistics. He is now Professor of History at Smith College.

R. E. E. Harkness.

The Development of Religious Toleration in England. Vol. I: From the beginning of the English Reformation to the death of Queen Elizabeth. Vol. II: From the accession of James I to the Long Parliament (1603-1640). W. K. Jordan. Cambridge: Harvard University Press. 1932-1936. Pp. 490 and 542. $5.00 each.

Increasingly the student of American democracy and religion is turning to the research of English historical origins for his sources. The one-hundred percent patriotism of our American text-books, by which the future citizen was taught to believe that American culture, freedom, democratic ideals and institutions had their establishment with the victory of the liberty-loving Americans over the tyrannical British in the brave "Spirit of '76," is beginning to fade in the light of historic facts.

Professor Jordan has gathered a wealth of materials in these two volumes. The spirit of toleration has had a long development among the Anglo-Saxons. Rightly the author shows that it began with the economic changes of England following the wars with France and those of the Roses which granted larger freedom and political-economic rights to the common people. Moreover, as larger freedom was enjoyed in government and in trade the country prospered. This seemed to prove that toleration was blessed of the Almighty.

The slow process from Roman Catholicism, through Anglicanism to Puritanism, Separatism, Baptists and extreme sectarianism, expressive of genuine democracy, is comprehensively traced in these volumes. With each gain of larger privileges the religious group consolidated its victory in doctrine, creed and institution. It was a bitter struggle and a seemingly glorious victory of God's people; yet we know the great ideal, the kingdom of the saints, failed. But out of the struggle came a democracy beyond the seas.

The story is an encouraging one in these times when the principles inherent in the spirit of toleration—the principles of liberalism and moderation—are under attack from so many quarters. Can America visualize the long conflict and treasure the values so hardly won?

R. E. E. Harkness.

Luke: First Century Christian. Graham Chambers Hunter. New York: Harper and Brothers. 1937. Pp. xx, 170. $2.00.

Luke lives in the pages of this book. He is presented as "the beloved physician," loyal companion of Paul and writer of the third Gospel and the Acts. Emphasis is laid upon his joyous spirit and his interest in the social problems of that day. How he came to write Luke—Acts is given much attention. To the author they

are "a defense document, intended as an apologia for Paul and all the followers of the Way, designed to win friends for the cause and to attract people to become friends of Jesus."

Without transgressing the bounds of historical accuracy and scholarly care, the writer has used his imagination effectively in producing a delightful account of the times in which Jesus and Paul lived and of the people with whom they were related. Use is made of the conclusions reached by competent students of the New Testament up to the present.

The book must be read to be fully appreciated. The reader will not find it hard to agree with Muriel Lester, who writes in the introduction: "To make the acquaintance of Luke, in these pages, is a singular delight."

RITTENHOUSE NEISSER.

SOCIAL ANTHROPOLOGY OF NORTH AMERICAN TRIBES. Edited by Fred Eggan. Chicago: University of Chicago Press. 1937. Pp. vii, 456. $3.00.

THESE "essays in Social organization, Law and Religion," are written by seven scholars in honor of their colleague, Prof. A. R. Radcliffe-Brown, who has recently accepted the chair of Social Anthropology at Oxford University. They grow out of the stimulation and new approach which Radcliffe-Brown gave to these men at Chicago. Any chance imitation in style and content, however, has been checked by the freedom of criticism employed by these men, concerning the ideas and methods of their friend.

The first five sections contain extensive material dealing with kinship systems, terminology and behavior of the following tribes: Omaha-Crow, Cheyenne and Arapaho, Kiowa-Apache, Chirichaua-Apache, Fox and Cherokee. The remaining sections consider "The Underlying Sanctions of Plains Culture," and "The Place of Religious Revivalism in the Formation of the Intercultural Community on Klamath Reservation."

No analysis of these various sections can be attempted here. The work on terminology is extensive and complicated as are the facts concerning behavior patterns and kinship systems. However, this material is a valuable contribution to the ever-expanding data of anthropology, thus adding one more bit of evidence to primitive man's methods of social organization.

The sociologist and theologian cannot afford to overlook this volume, for its conclusions and interpretations bear witness to certain underlying principles of cultural organization. For example, the social organization of all these tribes is seen to be mobile and easily adaptable, yet based on a definite system of kinship and resulting in a cohesive unity. This is due in part to the economic and geographic environment and is the result of a long process of accommodation and assimilation of family as well as tribal units.

Again, birth, puberty, marriage and death rites are seen to be strikingly similar to such rites of other primitive groups. Myths explain the environment, and magic is the principal means of manipulating food and evil spirits.

With regard to specific kinship systems, the rank of importance is blood relationships, friends, and even the earth, sky, and sun. Thus kinship becomes the central point of organization for life and all its experiences. An interesting expression of the kinship behavior patterns is expressed in the general joking and avoidance relationships set up especially within the extended household. One may joke

with certain relatives while with others, for instance, mothers-in-law, such joking must be carefully avoided! This whole series of respect relations has evolved as a socially desirable way of minimizing social conflict.

Tribal welfare comes first on all counts. The rivalry of various bands and society within the tribe is easily forgotten where the safety of the tribe is impaired. Furthermore, an individual crime is judged by the amount of destruction to the tribal welfare which this act has caused. Offenders are reinstated as soon as they give indication of their willingness to abide by tribal rules and customs.

In brief, the final section brings out the fact that religious revivalism in the intercultural community is due to the failure of individuals to derive the satisfactions they had anticipated in following a particular course of action, such as accepting or rejecting white culture.

These broad, general conclusions are of value to students just delving into the field of anthropology, for they do give an excellent interpretation of primitive social organization. At the same time the person whose chief concern is anthropology will find this volume extremely worth thorough study, because of its source material as well as detailed charts. With it all, the style of the authors lends color to what otherwise might be rather dull reading.

RONALD V. WELLS.

EUROPEAN MISSIONS IN TEXAS. Rev. John A. Held, A. M., D. D. Nashville: Broadman Press. 1936. Pp. 136. 50 cents.

THIS informing little book is one of the studies prepared for the Mission Course of the Southern Baptist Convention. It is historical and contemporary in its presentation of the religious work of this large State.

Europeans began to come to the territory of present Texas early in the seventeenth century. The early emigrants were from Spain, France and Germany but later they arrived from Roumania, Bulgaria, Latvia, Esthonia, Finland, Serbia, Croatia and Poland. Today more than a half-million Texans are emigrants from Europe or are immediate descendants of such.

Among these first emigrants were the heroic missionaries of the Roman Catholic faith. By the beginning of the nineteenth century the "Evangelicals" had come. The first of the Baptists were Rev. Freeman Smalley, in 1824, and Rev. Joseph L. Bays, in 1825. Little permanent work could be accomplished, however, until Texas won her independence in 1836, and in the following year the first Baptist church on Texas soil was organized at Washington by Rev. Z. N. Morrell. Later eminent leaders were Dr. Frank Kiefer and Rev. F. J. Gleiss, both born in Germany.

This study is one of what these men and others have accomplished through the years among these European peoples and their descendants and the task which the future demands in evangelization efforts in Texas.

R. E. E. HARKNESS.

WHEN HALF-GODS GO. Charles Lemuel Dibble. Milwaukee: Morehouse Publishing Co. 1937. Pp. 202. $1.75.

QUITE properly the author insists that, in a study of religion, the "more fundamental question" is not "whether there be a God of any sort, but what sort of God we shall consider him to be." "There is grave doubt," he adds, "whether the sort of God that the 'harmonies' between science and religion contemplated

can be conceived at all. In any case such a God would not count for anything in the affairs of men."

With that very sane and sound remark, which needs reiteration in this day of a plethora of self-imposed obligations on the part of the inspired to *prove* the existence of the Eternal, one enters hopefully upon the reading of this book only to meet with amazed disappointment. Neither half-gods nor God are defined. The book turns out to be another attempt to prove that religion is "true."

Hope again revives with the statement that "religion is a part of life and nothing human is alien to it" and that we cannot understand "religion apart from religions." This is true. But disappointment comes again in reading that all religions consist in "reverence toward a supernatural Power or Powers understood to be in effectual relationship with nature and particularly with mankind; beliefs about the Power and Powers and about mankind in relation thereto; and the efforts to improve these relations." From this view-point religions are all revealed and through them man is not so much seeking God as God is seeking man.

But the fact is, the fundamental element in all religions is man's search for a victorious, abundant life. It is this understanding of religion the author has missed. True, its impulse is not to be found in fear, nor sex, nor mere magic, nor defense mechanism, nor wishful thinking. It is found in this search for fulness of life, for those values which have become more than material and physical—the spiritual and eternal. And in seeking these man has found the victory—even that which overcomes the world in a Power beyond himself that always makes for righteousness.

R. E. E. Harkness.

Church and State in Contemporary America. William Adams Brown. New York: Charles Scribner's Sons. 1936. Pp. 360. $2.75.

This study was undertaken because of the very real danger which threatens the power of the church in many of the nations of the world today. The rise of the totalitarian state has made the danger more acute. But the relationship of these two institutions in America is not certain in spite of the Federal Constitution with its first amendment. The book is the result of efforts made by Doctor Brown and his associates appointed by the Federal Council so to clarify the facts as to enable the church to serve its day and generation more effectively.

It is an interesting and valuable study. Interesting first of all because of its approach. The author seemingly cannot escape the view-point that the church is a divine institution, supernaturally imposed upon the world. Its social origin is not influential in the treatment of the subject.

Again the origin of the Free Churches is not clearly stated. All Protestant groups are considered as belonging to the Reformation which represents the rise of nationalism. But the fact is, the Free Churches represent an advance upon nationalism; that is, the rise of democracy. It is this that characterizes the difference between the situation in America and certain other nations. The totalitarian state—whether Communist or Fascist—is a reemphasis upon nationalism. The danger to the church in America grows out of our assertion of democracy.

For democracy grants individual freedom which may become license. Moreover, separation of state and church was secured by the new democracies declaring that earthly government had authority in civil affairs but not in religion. Thus

affairs of state, municipality and economics became secular, denying the right of the church to concern itself therewith. Political powers in America today thus seek to keep the church "in her place."

Again the separation of state and church in the United States differs from that of Turkey, Mexico and Spain, as mentioned by the author, not alone in the fact that the latter countries "disestablished former recognized churches." In America that separation came, as stated above, through the development of democracy. In these others, government, not yet democratic, disestablished the church in the interest of its own nationalistic policy.

Nevertheless, the study is most valuable in its presentation of the relationship of state and church through the centuries. The situation obtaining in many nations today is also well portrayed. And the needs of tomorrow present a challenge to everyone who believes in the possibility of a new world in which peace shall reign and men shall find the opportunities of a worthy life. R. E. E. HARKNESS.

LIBERALISM FACES THE FUTURE. Clarence R. Skinner. New York: The Macmillan Co. 1937. Pp. 159. $1.50.

THESE lectures were first delivered at Star Island, Isles of Shoals, N. H. Doctor Skinner was educated at St. Lawrence University, Harvard and Columbia. Pastor of Universalist Churches in Mount Vernon, New York and Lowell, he was also, for sixteen years, leader of the Community Church of Boston. Since 1914 he has been Professor of Social Ethics at Tufts College and since 1932 Dean of the School of Religion at Tufts. Here is a book by a rare man, a "beautiful soul" as Emerson would say. In a minority church, the Universalists, he grew up with concepts of freedom and religion unhampered by creeds. With kindness and patience he has dreamed and wrought for a better race and a new order of social justice for the world. The spirit of the book is arresting. He traces the course of liberalism in the Renaissance, the Reformation, and later in the growth of sectarianism. Doctor Skinner believes that liberalism will eventually triumph and this interesting book offers a way of hope and optimism. It is hampered today by essential weaknesses and oppressed by rising dictatorships and authoritarianism but the author, a prophet-soul, senses a new day approaching. ELMER W. POWELL.

THE MAN THAT CHANGED THE WORLD. Frederick B. Fisher. Nashville: Cokesbury Press. 1937. Pp. 208. $2.00.

THE book contains six addresses, the Cole Lectures in Vanderbilt University, on the influence of Jesus who changed the world—"The Ages that Yearned for Him"; "The Land that Cradled Him"; "The Church that Nurtured Him"; "The Messengers that Lived for Him"; "The World that Is Being Made by Him," and "The Soul that Finds Itself in Him." One wonders at the careless use of "that" for "who" and "which" in these chapter titles.

Doctor Fisher has had a wide experience in the Methodist Church, as missionary to India, Secretary of the Foreign Missions Board, Secretary of the Laymen's Movement and Bishop. He resigned the bishopric to enter the pastorate at Ann Arbor and later in Detroit. In short, crisp, driving sentences Doctor Fisher describes Jesus as the product of all Eastern religions and discounts Christianity's

dependence upon Jewish sources alone. He boldly declares that during the whole modern missionary movement Christianity has been crippled by the mistake of building on the Jewish Old Testament. The book gives evidence of extensive reading and study. Concerning the wide range of material in the book Doctor Fisher says, "I am indebted to all the books listed in the bibliography and wish to thank the authors and publishers."

ELMER W. POWELL.

ETHICAL DILEMMAS OF MINISTERS. Frederick F. Mueller and Hugh Hartshorne. New York: Charles Scribner's Sons. 1937. Pp. 250. $2.00.

THIS is a research volume based upon the study of the content of questionnaire blanks filled in and returned by several hundred Protestant ministers of many denominations. The questionnaire sought the minister's thought and practice relative to more than twenty items. Among these were marriage and divorce, community service, church membership standards, individual freedom, professional relations, service to members of other churches, discounts at stores, clergy fares, fees, et cetera. The many opinions and reactions are studied, tabulated, and interpreted, thus giving a very interesting and valuable book. The total result is to show utter chaos in the field of ministerial ethical practices. There is nothing discovered approaching an ethical code. No one of the ten seminaries cooperating in the study offers any course in Ministerial Ethics.

The authors make no attempt to solve the ethical problems raised; they merely publish their findings. They do call upon the seminaries to do something more definitely than hitherto; the subject is generally treated as incidental to some course in the curriculum.

Here is a book which every minister should study with care. Of all men we do not consent to unethical practices, and we must not appear to be parties to such.

W. R. MCNUTT.

WILLIAM SAMUEL JOHNSON. George C. Groce, Jr. New York: Columbia University Press. 1937. Pp. 227. $2.75.

WILLIAM SAMUEL JOHNSON'S achievements were varied and notable. He was a pioneer lawyer and was called the father of the Connecticut Bar. In understanding Anglo-American relations in his day he was second only to Benjamin Franklin. He was a delegate to the Confederation Congress and in the Convention which framed the Constitution his contributions were of basic importance. He was the first U. S. Senator from Connecticut and took part in establishing the government which he had helped to create. He was the first President of Columbia College, his father being the first President of King's College which became Columbia. His attainments were products of the eighteenth century and were widely respected by his contemporaries.

ELMER W. POWELL.

BOYS AND GIRLS LEARNING ABOUT ALCOHOL. Marguerite Skidmore and Carolyne LaGrange Brooks. New York: Abingdon Press. 1937. Pp. 166. $1.00.

IT is trite to say that the use of alcoholic beverages presents a problem to those interested in Christian education. We all realize that our boys and girls should have an unbiased and thorough knowledge of the effects of alcohol on the individual and

on the social group, and that they should arrive at the point where they will not desire alcohol as a beverage in any form. The function of the teacher should be one of helpful and intelligent guidance in aiding the pupil to make up his mind. This book is a source- and plan-book for teachers of juniors and intermediates which should be of great value in aiding the teacher to guide the pupils. It is set up on the unit basis, contains many suggestions for simple scientific experiments, includes much essential information regarding alcohol, and has many fine stories and aids for discussions. It is "chock full of ideas" for the teacher who really wishes to do something about the problem. To say the least, it is refreshing to find such a helpful book, and encouraging to think that by this approach we may be able to aid boys and girls in the solving of a problem which presents so many difficulties in our day.

CHARLES E. BATTEN.

A HISTORY OF CHRISTIAN WORSHIP. Oscar Hardman. Nashville: Cokesbury Press. 1937. Pp. 263. $2.00.

THE author is Professor of Practical Theology in the University of London. His is a very valuable historical document representative of a type of work much of which needs to be done. Dividing the Christian period into eight sections he covers the span from "Christian Worship in the First Three Centuries" to "Non-Roman Christendom Since the Reformation." Each period provides material for one of the eight chapters. Each such chapter, except the last, is written under the same outline: A Survey of the Period, Estates of Men and Their Function in Worship, Places of Worship; Liturgical Books and Music, Initiation and Ecclesiastical Discipline, Corporate Worship, The Hallowing of Life, and Popular Devotions.

The foregoing indicates clearly that what we have is a history of that which one might have seen and heard had he visited many churches in each of these eight periods. There is no attempt to discover, describe or evaluate the actual experience of worship, or to determine how effective these visible externals were in evoking the worship experience. Nowhere is worship defined. Valuable as the book is, it is not a history of worship so much as it is a history of liturgy; the author's interest is in the trellis rather than the vine that uses the trellis.

W. R. McNUTT.

THE MINISTER AND THE SACRAMENTS. R. Dunkerley and A. C. Headlan, Editors. New York: The Macmillan Company. 1937. Pp. ix, 560. $5.00.

THIS is an encyclopædic volume prepared for the use of the Edinburgh Conference held during this past summer. Thirty men have made contributions to its contents, each having responded to the invitation of the Commission to state the view of his own religious group concerning the ministry and the sacraments. Recognizing the inability of anyone to state a position of the Baptists, Professor I. G. Matthews of Crozer writes for American Baptists, and Principal A. C. Underwood, Rawdon College, Leeds, writes on behalf of English Baptists. They differ decidedly in that the latter veers toward a sacramentarian position relative to Baptism and the Lord's Supper. In three final chapters the editors summarize and interpret the major content of the volume.

W. R. McNUTT.

THE DOUBLE SEARCH. Rufus M. Jones, Emeritus Professor of Philosophy, Haverford College. Philadelphia: The John C. Winston Company. 1937. Pp. 124. 90 cents.

THE author is convinced that "atonement—God's search for us—and prayer—our search for Him" are the "very pillars of religion," resting on experience which may be "verified and tested."

Among the Hebrews a "Christ ideal" developed. Jesus more than realized this ideal, and soon came to be thought of as a "cosmic being." Through him they found God within themselves. He was "the type of continuous Divine-human fellowship."

In writing of the atonement, Doctor Jones keeps close to human experience. Sin separates the sinner from God and at the same time enslaves him. Jesus reveals God as a Father, whose love involves vicarious suffering. The cross exhibits "the eternal fact that God suffers over sin, that he takes upon himself the cost of winning sons to glory, and that his love reaches out to the most sin-scarred wanderer."

In discussing prayer, the writer presents several views, which are shown to be untenable because this is an orderly universe. True prayer is declared to be immediate fellowship with God, which springs only from vital faith in an "Infinite Person who is corporate with our lives, from whom we have sprung, in whom we live, as far as we spiritually do live, who needs us as we need Him, and who is sharing with us the travail and tragedy as well as the glory and the joy of bringing forth sons of God."

This is the third edition of this helpful little book. Though written in 1905, the author says of it, "The message which I wrote then is the one which I should write now if I were framing it over again."

RITTENHOUSE NEISSER.

THE CIVILIZED MIND. Lynn Harold Hough. New York: Abingdon Press. 1937. Pp. 246. $2.00.

DOCTOR HOUGH has a civilized mind. Civilization as we know it is intense, extensive, powerful and fast-moving. We might deduce these qualities from certain words for which the mind of Doctor Hough exhibits great fondness. For example, take the idea of intensity. After reading sixty-eight pages I began counting the appearance of the word "very." This little sign of intensity showed up ninety-five times during the rest of the book. Or the idea of extension. "Vast" occurred I did not count how many times. Or power, and the word "potent," or fast-moving with the word "darting." Seminal, virginal, subtle, these words all reflect Doctor Hough's response to the complex we call civilization. I did not spoil my enjoyment of the book by these devious statistical exploits, however. I discovered that Doctor Hough is sure of something about which there is fairly general skepticism, namely, that the civilized mind is essentially Christian. The urbane (another Hough favorite) mind is not merely the educated mind. It is rather that understanding intelligence whose humanist sanctions have been undergirded by the Christian tradition, consciously or otherwise.

This is a much needed testimony. The Christian tradition has been so grossly abused by many of its advocates whose ignorance has been colossal (I almost

said "vast") and grotesque that it has repelled many intelligent men. The academic scorn of Christianity by educated men is an ominous sign of what Doctor Hough describes as "the loss of the truly civilized mind."

Doctor Hough comes by the tradition naturally, but not presumptuously. He has consumed enormous time and energy in reading and critical appraisal of the great minds of all time. He has found in men like Irving Babbitt and Paul Elmer More (are there many *like* them?) a quality of spirit and intellectual appetency that is to him the fine flower of a Christian understanding of the nature of things.

This is no summary of what is said in these essays. The way to the civilized mind is not by a predigested survey of other men's notions. I enjoyed the book tremendously. It whetted the appetite and rebuked the indolence of my own lazy mind. Doctor Hough writes as if he were *vastly* and *very* interested in things and ideas. One can catch a glimpse of his darting mind by reading him; and perhaps duplicate his interest by reading critically as he does. It is this latter process he would describe as the only way to the civilized mind; but the former will bring one within range of the thing itself, and encourage the longer pursuit.

EDWIN MCNEIL POTEAT.

YOUTH MARCHES! Daniel A. Poling. Philadelphia: The Judson Press. 1937. Pp. xiv, 196. $1.00.

"YOUTH marches." All over the world the young people of various countries are marching. The banners under which they are goose-stepping, the causes to which they have dedicated themselves, and the ideals which are motivating them are a definite challenge to the youth of this country. The various issues which face youth are well set forth in this book, and the method by which the youth in America can meet them is discussed by the author.

This is a book about youth, written for youth, and a book that youth likes. The reviewer has used it successfully as a basis for a series of young people's discussion meetings.

CHARLES E. BATTEN.

WAR AND PEACE: AN ANTHOLOGY. Bulletin III of the International Relations Committee of the National Council of the Teachers of English. Ida T. Jacobs, Chairman. Chicago: National Council of the Teachers of English. 1937. Pp. xiv, 76. 25 cents.

COLLECTED in this helpful anthology are many of the best known articles and poems on peace which have appeared in print. Here is Ernest Hemingway's realistic "On the Next War," Fosdick's "The Unknown Soldier," Smedley Butler's "War Is a Racket," and many other selections equally popular. For those who desire a well-chosen and carefully selected collection of articles on peace the reviewer cannot recommend this volume too highly. Please note that the price of this excellent little anthology is only twenty-five cents.

CHARLES E. BATTEN.

JESUS: A Life of Jesus Taken from the Records of Matthew, Mark and Luke. Leslie E. and Mary K. Willmott, Dryden L. and Margaret H. Phelps, Lewis C. and Constance K. Walmsley. West China Union University. Chengtu Szechwan, China: The Canadian Mission Press. 1936. Pp. 216. 50 cents (English-Chinese Edition); 15 cents (Chinese only).

THESE six scholars from the Orient have done an excellent piece of work in attempting to piece together from the Synoptic Gospels a picture of Jesus about his task. Their courage and historical honesty in laying aside the Gospel of John, in omitting such legendary material as that of Matthew 1 and 2 and Luke 1, in selecting what appears to them the more primitive form of stories and sayings which appear in more than one Gospel are to be highly and unqualifiedly commended. Probably no two scholars would entirely agree as to the selection and arrangement; all will concede that the one conspicuous quality of this unpretentious little volume is its thorough-going honesty. That is a quality which missionaries in every land (our own included) need to cultivate.

The body of the book is a *catena* of Gospel passages in a new English translation. In addition to this skilfully selected and arranged material are a brief introduction, several detached notes, and full indices. The translation is distinctly fresh and readable.

The aim of the volume is to present Jesus: "the kind of person that he was, what he did, and what he taught." The result is an excellent picture of the *Jesus of Christianity;* to what extent the picture differs from that of the *Jesus of history,* or, better said, the *historical Jesus* must remain an intriguing query.

One thing is certain: The Chinese students of West China Union University are to be congratulated in having such honest and fearless teachers, the Mission Board for having such intellectually respectable missionaries. This little volume will, I hope, have a large sale both in China and here at home.

MORTON S. ENSLIN.

THE MEDIEVAL MISSIONARY. A Study of the Conversion of Northern Europe, A. D. 500 to 1300. James Thayer Addison. New York: International Missionary Council. 1936. Pp. 176. Cloth, $2.00; paper, $1.25.

PROFESSOR ADDISON has supplied a long-felt need. Students of Christian history and members of Christian churches have had some acquaintance with early missions of the church as provided by the New Testament. Many study books of modern missions and biographies of great missionary leaders have been ready to hand. But little has been known of the so-called Middle Ages. Truly they have been the Dark Ages to the majority of present-day Christians. This book is one of trustworthy enlightenment on this subject during that period.

The relationship between the bishops and rulers, especially Charlemagne, is comprehensively treated. New light is shed upon the contribution of the monasteries through those centuries usually thought to be so devoid of spiritual and missionary concern. Especially valuable is the chapter on "The Influence of the Papacy," which, with quotations from the originals, tells the story of the significant achievements of Gregory the Great. The final chapter, "The Missionary Message," reveals not only the task set the missionary in his effort to Christianize the barbarian people of his day, but also the difference in the gospel story between

that time and this as well as in the objectives of missions as conceived by the missionary then and now.

R. E. E. Harkness.

The Nature of Religious Experience. Essays in Honor of Douglas Clyde Macintosh. New York: Harper and Brothers. 1937. Pp. xiv, 244. $2.50.

This contribution to the philosophy of religion is dedicated to Professor Macintosh by eleven of his former disciples in Yale Divinity School. In the first chapter, E. G. Bewkes outlines Macintosh's empirical theology on the background of common-sense realism. The essays which follow are mainly illustrative of the way in which these students of religion have traveled in their thinking since the days when, in classroom, they debated their teacher's favorite theme—the problem of religious knowledge. This main objective is supported by R. L. Calhoun's essay on "The Semidetached Knower" and F. S. C. Northrop's discussion of the significance for epistemology of the one-and-many problem. Of interest to psychology is an essay by Hugh Hartshorne entitled, "A Psychological Approach to Reality." In the conclusion D. L. Robinson gives a summary of modern religious liberalism.

The reader soon gathers the impression that in so far as religion and theology are concerned there is confusion in the critical realist monist camp. Bewkes gently criticizes Macintosh's unnecessary extension of the scope of the common-sense philosophy with reference to religion. G. H. Thomas finds no knowledge value in religious experience unattended by interpretative conceptions. Empiricism, he holds, appeals to those alone who already possess religious faith; and this "faith" is intuitive in its origin, though for its development a philosophical analysis of nature and man is necessary. J. S. Bixler warns the theologian of the subtle dangers of an empirical dogmatism creative of more problems than it can successfully solve. Vergilius Ferm thinks that empirical theology overloads religious feeling with intellectual constructions solely in the interest of a weak apologetic. This does not conduce to straight-forward theologizing, and what we need, says Ferm, is a more rational theology to make Christianity scientifically and philosophically respectable.

Much consideration is given in these essays to value theory. Bixler finds real religion in "the sense of absolute values" whose priority should not vitiate their objectivity. There are final validities in reality, which make categorical demands upon us, and to know these should be the aim of the theologian. For H. R. Niebuhr, God is "the being of supreme intrinsic value" which meets man's deepest needs. Upholding an objective relativism in value theory, Niebuhr trenchantly criticizes other points of view, and objects to the defining of God in terms of a human value system at the expense of scientific adequacy, religious accuracy and philosophic certainty. Cornelius Krusé "looks askance at subjectivism in theories of value propounded by certain American realists, and defends value's objectivity in the interest of melioristic theology. Reinhold Niebuhr feels the necessity of dealing with paradoxes in religion arising from certain aspects of reality which escape our scientific concepts; hence his interesting essay on "The Truth in Myths." We await the master's reaction to the theological antics of these, his eleven disciples.

R. C. Bensen.

Christ and Prayer. C. F. Andrews. New York: Harper and Brothers. 1937. Pp. 160. $1.60.

In this volume a well-known exponent of the Christian life sits humbly with his readers in "Christ's school of prayer." In the New Testament he discovers many instructions from the Master concerning prayer. Before interpreting their meaning he calls attention to the poetical and pictorial form used by Jesus, especially in the parables, and warns against obscuring the central point of interest in these stories by pressing every detail and allegorizing each item. Even in the Gospel of John the discourses attributed to Jesus, which include so much of the meditations of the aged writer, are found to be based upon "some simple word of Christ, the Master and Teacher."

The sincerity and sanity which are evident throughout the book make it seem ungracious to suggest any fault in it. Occasionally there seems to be undue emphasis on the element of time in relation to prayer, and upon the possibility that something "miraculous" may occur in response to united petition. These statements, however, are safeguarded by a constant insistence that real prayer is a matter of inward experience independent of place and time, and that our desires and expectations should be "controlled by the will of God."

Each chapter of the book emphasizes some important aspect of Jesus' teaching and practice with relation to prayer. If any of the twelve chapters should be selected for special mention, it would be those on the "Lord's Prayer" and "The Great Intercession." A brief appendix gives three studies on the "Practice of Prayer" and two on the "Devotional Reading of the Bible."

This volume is worthy a place beside the best of the devotional works that have been found of value in the cultivation of the religious life.

Rittenhouse Neisser.

History of the Expansion of Christianity. First Five Centuries. Volume I. Kenneth Scott Latourette. New York: Harper and Brothers. 1937. Pp. 412. $3.50.

Here is the first volume of a long-desired treatment of the history of Christianity, which I have no doubt will become required reading in any adequate program of Christian education. Thoroughly scholarly, yet not too technical, it is every Christian's story of his religious heritage, told in a moving, informing, and altogether inspiring way. Few men, I suppose, are as qualified to undertake such a comprehensive task as has been undertaken by this well-known teacher of Yale University. As now planned, the work is to be in six volumes of 150,000 to 200,000 words each. Volume one covers the period to the conversion of the Roman Empire, or about A. D. 500. The second volume covers the thousand years between 500 and 1500. The third volume covers 1500 to 1800. The last three volumes are devoted to the nineteenth and twentieth centuries, volume four dealing with the general movements in Europe and America conditioning the expansion of Christianity in Latin America, Africa, Asia and the islands of the Pacific, and volume six concluding with a retrospect of the entire work and summarizing the conclusions formed.

From the point of view of background and experience, Doctor Latourette is preeminently fitted to execute this work. For more than a quarter of a century he has been teaching in this field—since 1921 in Yale University as Professor of

Missions and Oriental History. He has also made extensive studies in and had first-hand contacts with the Modern Missions Movement, and has greatly enriched the literature dealing with the same.

Doctor Latourette opens this first volume with a discussion of the background out of which Christianity came and the environment into which it was born. His treatment of the life of Jesus is excellent and the mind and the spirit which he portrays is sufficient to account against the background of the first century world for such a movement as he describes in the succeeding pages. One of the first important elements in this story of the five centuries lies in the balance which Doctor Latourette gives to his consideration of his theme. He is concerned to tell not only what changes Christianity brought about in these early years but he is equally intent on pointing out how that world affected and changed Christianity, so that this volume, as I suppose will be true of the succeeding volumes, becomes the explanation of what follows. This is history as it should be written. The last two chapters are, therefore, summaries—the one telling the effect of Christianity upon religion, the church, the intellectual life, language and literature of the Roman world, and the other the effect of the environment upon Christianity by the close of the sixth century, as it had been influenced by Judaism, the Hellenistic culture, paganism, the mystery religion and so forth.

Because there is no other work quite so satisfactory as this promises to be and because the impression of Jesus created by such an understanding of what Christianity has meant in the world is one of the major avenues of appreciation of him who is the center and life of our religion, and because such an appreciation is so necessary today if Christianity is to repeat the story of the redemption of human life it has achieved in other periods, this work of Doctor Latourette's is a contribution of major proportions. I predict that it will have the wide reading it so well deserves.

A. Herbert Haslam.

A Yankee Xavier, Henry P. McGlinchey, S. J. Neial Boyton. New York: Macmillan Company. 1937. Pp. x, 137. $1.50.

This is a light and very readable biographical sketch of a Massachusetts boy who went out to India and died there at the age of thirty. Much of the book consists of quotations from his own letters and papers, giving a lively picture of the Orient as seen through the eyes of an eager and healthy-minded young American Jesuit missionary during the years of the World War.

Donald Fay Robinson.

Ten One-Act Plays. Selected and edited by Fred Eastman. Chicago: Willett, Clark and Company. 1937. Pp. xii, 230. $2.50.

One play in this collection, "Peace I Give Unto You," by Dorothy Clarke Wilson, stands head and shoulders above the rest. It hit me so hard between the eyes when I read it that I am afraid I can scarcely give the rest their due. "Pawns," by Percival Wilde, is well-wrought and effective with a powerfully dramatic curtain. "He Came Seeing," by Mary P. Hamlin, has moments of penetrating emotion. But the rest, all good in themselves, are, in comparison with the gem, only passable.

It is an unfortunate fact that most modern religious drama tends to be propaganda rather than dramatic human reality. Mr. Eastman knows the field of religious drama, and has picked out what he feels to be the best modern one-acts

in the field. Indeed, this is a remarkably good collection. But if these are the best, then, take it by and large, it is a pitiful best we have. Never have I had it brought home to me more clearly how comparatively sterile, theoretical and unreal the bulk of modern religious drama is. If this drama reflects our religious thinking, then our lives are elsewhere.

But then I think again of "Peace I Give Unto You," and I realize there are some for whom religion and life are two aspects of one intense reality.

DONALD FAY ROBINSON.

CHRISTENDOM AND ISLAM: THEIR CONTACTS AND CULTURES DOWN THE CENTURIES. W. Wilson Cash. New York: Harper and Brothers. 1937. Pp. xiii, 205. $2.00.

THE author is secretary of the Church Missionary Society of London. He holds his position by virtue of more than twenty years of intimate acquaintanceship with Islam in the Near East and in Egypt. This volume is the series of lectures Doctor Cash delivered, 1936-1937, in the Graduate School of Theology of Oberlin College on the Haskell Foundation. A reading of the lectures explains his selection. Knowledge of Islamic history and philosophy, intimacy with contemporary Islamic leaders of thought, and experience in missionary administration are attested in every lecture. The author is an illustration of the equipment and method of a present-day missionary to Moslems as compared with the approach even a generation ago. Then it was mainly polemic "controversy" with view to mastery, now it is irenic conversation with view to moral amendment. The outlook is hopeful for the Christian, for the modern Islamic portraits of Mohammed show the lineaments and the coloring of New Testament portraits of Jesus. Since the contact of the Moslem with European civilization in Egypt, the Near East, and in India, and especially since the overthrow of Ottoman rule, the abolition of the Caliphate, and the collapse of Pan-Islamism, Islam must make its way by its inherent worth in meeting intellectual and moral demands.

To enumerate the chapter headings may entice reading of a volume that is informing and suggestive. I. "Islam: An Eclectic Faith"; II. "The Expansion of Islam and the Shrinkage of Christendom"; III. "The Contribution of Christianity to Islamic Thought and Life"; IV. "The Contribution of Islam to the Making of Modern Europe"; V. "The Influences of Europe in the Disintegration of Modern Islam"; VI. "The Christian Answer to the Moslem Quest." Appendix: "Islamic History and World Events."

A good index adds to the value of the book, if one wishes to make quick reference to other authorities on subjects and persons.

MILTON G. EVANS.

CHRISTIAN FAITH AND THE SCIENCE OF TODAY. J. H. Morrison, M. A. Nashville, Tenn.: Cokesbury Press. 1937. Pp. vii, 228. $2.00.

THE Cokesbury Press has issued another good book. It is one of the best. It is good for the scientist. He will enjoy the companionship of one who has accompanied him in use of microscope and telescope and mathematical formulas to unveil mysteries, and understand the kinship of religionist and scientist in feeling that there is a beyond not yet explored. It is a good book for technical theologians. Some will be jolted out of complacency; some will be disturbed by lack of dogmatism; some

stimulated to review history to discover how an alert mind can reevaluate Christian beliefs; many will be grateful that one of their own number has in a few pages illustrated the great principles governing a Christian apologetic. It is a good book for preachers, if the author's statement concerning many of them is true. "Many preachers seem to have developed an inferiority complex, as is manifest in the pitiful eagerness with which they seek to buttress their teaching by some recent dictum of science, and the exulting pæans with which they acclaim any scientific pronouncement which seems to support a religious view of life. As if they would say, 'We dare believe and preach the truths of our holy faith in so far as science will permit.'" It is good for all interested in the vital realities of experience. This volume contains the Cunningham Lectures delivered at New College, Edinburgh, in 1936. The lecturer was addressing an audience that appreciated lucid and dignified diction; that could comprehend a complex sentence; that could follow an argument without weariness. The Cokesbury Press compliments readers in assuming that they have the ability and desires of a New College audience. Accordingly, it published a book that begets intellectual self-respect. It is for their good, too, that they should see the danger of current opinion that religion and science belong to two different spheres. The former deals with values, the latter with realities. Such an easy solution of apparent conflict is a coward's castle, in which neither scientist nor religionist can find safety. It is cheering to follow a man with courage enough to meet a problem squarely.

The seventh chapter, entitled, "The Faith of Scientist and Christian," is inspiringly hopeful to all except to the permanently hopeless. There are few such, if any. These few will find *Christian Faith and the Science of Today* a good book.

MILTON G. EVANS.

ON THE TRAIL OF TRUTH: ADVENTURES IN RELIGION. John Milton Moore, D. D. New York: Fleming H. Revell Company. 1937. Pp. 187. $1.50.

THE author began his post-graduate pastorate in a church that had been recently organized. The enthusiasm of a missionary adventurer was carried into his ministry. Soon the Baptist church in Wilkinsburg, Pa., was cited as illustration of possibility of developing a world-view in a Christian group. The wide horizon of the pastor in relation to missions is an index to the outreach of a receptive mind. There was room in it for other interests. A receptive mind can be attracted to a new object, and is curious enough to turn aside to see what it is. Such a mind asks questions, and is ready for a long adventure, if forty years are needed to complete it.

As Doctor Moore tells his story, it is apparent that he was not seeking the truth for the sake of intellectual satisfaction. It was seeking him, and satisfactions came. Burning bushes came to him as he attended to his daily tasks in routine of pastorate and in denominational and interdenominational administration. As he met older, wiser, more learned, but not more eager nor more sincere fellow workers, his native capacity for receiving new disclosures was increased. He was venturesome enough to cultivate the friendship of men not of his training and to read books that he knew were on the Index of many of his choicest companions. Unafraid he had the adventurer's thrill of hearing a voice, "On the right trail, go on."

Looking back over the trail, the traveler sees windings safely followed, cliffs successfully scaled, and the language of his guides understood. The contrast between the beginning and the end is so marked, that it seems to have been a journey accompanied by hazards, a feat worth describing. And it is. Like all receptive travelers, Doctor Moore acquired a new vocabulary. When they write their narrative, it reveals by its language that experiences of earlier days have been indelibly impressed. Native speech cannot be supplanted by an acquired tongue. For example, early on the trail, he met impulsive Luther. The reformer's emotional characterization of James' letter as "right strawy" arrested attention. It showed an adventurous guide, even though he did not know the end of the trail. It emancipated from at least one infallibility, and indicated possibility of refusal to submit to another. Later in the journey the guide and his fellow reformers found an external authority a good alpenstock to aid in the dangerous ascent. Book was substituted for church.

Doctor Moore tells how he used this alpenstock for a while, but later that penetrating phrase "right strawy epistle" had too much explosive power in it. It apparently had wrested his support from his hand, but somehow he feels that it is quite near. He reaches out for it occasionally to justify an affirmation. The language of early Protestantism is unconsciously used, though the spirit of emancipated Protestantism is urged. This is in itself a tribute to the transparent sincerity of the author. He has no thesis to maintain. He is narrating his experience. He tells it entertainingly. It is worth the telling. It will be a liberal education for any young Christian to accompany Doctor Moore in his adventures in religion.

MILTON G. EVANS.

CHRIST AND SOCIAL CHANGE. Joseph Martin Dawson. Philadelphia: The Judson Press. 1937. Pp. 222. $1.50.

THE past few years have seen an unprecedented emphasis on the social implication of the Christian message. That this was all to the good is hardly open to question. There is a danger, however, that Christian leaders, for very natural reasons, will be tempted to hold their hands in the years ahead. Even now some stand in amazement as they contemplate the daring of their recent utterances; others, because everything that may be said in favor of a social application of the gospel has already been said, are seeking some other emphasis; while a good many, discouraged because the world seems to move much the same despite their display of social passion, are tempted to turn to some form of apocalypticism or mysticism.

Granting that everything that may be said and done in favor of the "Social Gospel" has been said and done in the past decade, with little result, the wise course is to repeat the dose. Too many fine assaults have been rendered ineffective because the assailants did not have the courage or insight to hold the position which they had taken. The next decade should see at least a repetition of the outburst for just and righteous community living that was characteristic of the last.

With this thought in mind, we welcome *Christ and Social Change* by the popular and effective pastor of the First Baptist Church of Waco, Texas. Doctor Dawson has given us no new or pioneering approach to the problem. We could hardly expect him to. He has, however, given the significant utterances of those who have in recent years broken the ground, underscored the demands made in the New Testament for a just social order and thrown his wide, personal influence into

a cause which if we are not mighty careful will be a waning one in the days ahead. We can accept his book, therefore, as a clarion for the next ten years.

GEORGE B. MACDONALD.

THE DOCTRINE OF THE WORK OF CHRIST. By Sidney Cave. Nashville: Cokesbury Press. 1937. Pp. 317. $2.50.

THE redemptive work of Christ remains after centuries of endless discussion one of those knotty problems about which if one takes a reasonable attitude he will almost surely be regarded as impious. This is due to the fact that the word "atonement" loses much of its content when it is not used on the background of a dualistic universe. To discuss the subject with any degree of assurance, whether he admits it or not, one must hold a metaphysical view of evil. He will from this standpoint be able to see that the difference between the redemptive work of Jesus and that, let us say, of Socrates is not a matter of degree but essentially one of kind. Because of this the man of free spirit is likely to lose patience with the subject altogether and assert or imply, as in the case of Benjamin Jowett, that "the Doctrine of the Atonement was a gratuitous figment of the theologians."

In preparing this book for The London Theological Library, Principal Cave renders service to theological students on at least two counts:

1. It is a scholarly, comprehensive and readable summary of the various atonement theories from the New Testament period down to our own time. Here and there, the author may be called to question for giving too much prominence to the speculations of certain men, as in the case of Martin Luther, whose views are accorded ten pages, while the notable contributions of Duns Scotus, William of Occam, and Biel get only the second half of a brief paragraph between them. Again, in an attempt to make all theories fit into one of three categories, "Patristic," "Penal," and "Moral," Doctor Cave fails to call attention to significant ones that would not fit. Hugo of St. Victor, for instance, is not even mentioned. The treatment, however, is as a whole fair and impartial.

The book is not only a compilation but it is also a splendid appraisal of the many doctrines of the work of Christ which have contended for supremacy through the ages. The author evaluates each view as he goes along and concludes the book with a very interesting chapter in which he declares his own choice. He feels that the "Patristic" view which "speaks of God's victory in Christ over the Devil" is the most satisfactory. At the first glance of Doctor Cave's defense of this theory the reader will be somewhat nonplused. In the manner of the Fathers the writer moves forward on purely rhetorical grounds. The fact that Luther's famous hymn "Ein Feste Berg" always finds a warm response in our hearts is offered as an argument for the validity of the "Patristic" view of the atonement. This, of course, holds no water. Our delight in this hymn may well be for the same reason that we like the combat between Christian and Apollyon in the *Pilgrim's Progress*.

2. Again, the reader may become fidgety from a feeling that he is being introduced to a new gnostic controversy, as he reads that "The divine had become incarnate in our race, and so humanity had received a principle of life overcoming the principle of death." But this is as far as Doctor Cave goes with the Fathers. He accepts their view mainly to sublimate it and after the process of sublimation is completed Cyprian looks much like Abailard. The power of God which among the

Fathers was displayed in arbitrary force, in Principal Cave's treatment, becomes "holy love." True this most inspiring feature of the volume gets a too limited treatment; but it is enheartening to note that in spite of his rejection of all the "moral" theories and his identifying himself with the "Patristic" view, the author winds up with a doctrine that fits the "Moral" better than any other classification.

GEORGE B. MACDONALD.

MINISTERIAL TRAINING IN EIGHTEENTH-CENTURY NEW ENGLAND. Mary Latimer Gambrell, Ph. D. New York: Columbia University Press. 1937. Pp. 169. $2.50.

THIS volume is one of a series of Studies in History, Economics and Public Law. It is an extremely timely study and worthy the attention of every preacher who is in earnest about his task.

We, who are living in a sophisticated and so-called advanced stage of civilization, need to recognize how seriously early American ministers faced their task; and to what extent they were willing to go in order that they might obtain the very best possible educational background. In some of our leading present-day denominations, reason and education have been superseded by "piosity" and irrationalism.

This book traces the development of an educated ministry from the early Puritan settlements in New England, through the revival period, designated as the "Great Awakening," to the founding of the first theological seminary.

It was the belief of the Puritan Fathers that a rigorous training was essential to a minister if he were to hold his place of prominence in the community,—and that, "grace alone does not make wise teachers of natural drones or weak-headed lads."

The period of the "Great Awakening" (1735-1740) caused many ignorant persons to reject an educated ministry. Some of these even went so far as "to establish at New London a school, called *The Shepherds Tent,* for training exhorters, teachers and ministers."

The growth of colleges, Harvard and Yale in particular, is adequately discussed and the author points out that these institutions which were founded as the keepers of orthodoxy developed into "hotbeds" of new ideas.

Chapter six, under the title "The Schools of the Prophets," gives an interesting account of a procedure that is slowly gaining strength in our present-day ministerial education—that of internship. The ministerial students, following college, "went to live in the home of some clergyman, to observe his practice in pastoral duties, and to receive from him a closer supervision of preparation for the pulpit."

The table of contents indicates the thoroughness and extent of treatment: I. "Puritan Theories of Clerical Education"; II. "Ministerial Training in Early New England"; III. "Eighteenth-Century Developments"; IV. "Collegiate Education"; V. "Graduate Study of Divinity"; VI. "The Schools of the Prophets"; VII. "Educational Procedure in the Schools of the Prophets"; VIII. "The Coming of the Theological Seminary."

Development from the "old to the new" in ministerial training is interestingly discussed. This is a book well worth the attention of all theological students. It is well written, taking historical facts and making them "come alive" for us today.

JOSEPH G. PETERS.

THE STUDY OF THE BIBLE. Ernest Cadman Colwell, Assistant Professor of New Testament, The University of Chicago. Chicago: University of Chicago Press. 1937. Pp. xiii, 186. $2.00.

THE study of the Bible has been made ineffective for multitudes of students by wrong attitudes and unsound methods. Professor Colwell has written this volume with the purpose of providing a solid foundation for biblical study by furnishing and interpreting information without which an intelligent understanding of the Scriptures is impossible.

In the first three chapters the circumstances under which the biblical literature was produced are recounted, and the questions involved in the study of the canonization, transmission, and translation of the Bible considered.

The last three chapters are concerned with biblical interpretation. The need of a clear grasp as to what this involves is stressed. The "modernizing method" is defined and its inadequacies pointed out. In contrast the "historical method" is presented, in its forms of literary and historical criticism, as the only satisfactory way of arriving at the significance of the content of the Scriptures.

Each chapter is followed by a bibliography arranged in two sections, one for general and the other for advanced readers. A supplementary bibliography gives the names of important periodicals, dictionaries and commentaries.

This volume merits high praise as a valuable contribution toward more intelligent study of the Bible. Written with scholarly care, and in a clear and interesting style, it should find wide use among ministers and laymen, and in schools which provide biblical courses of study.

RITTENHOUSE NEISSER.

PROSPERITY AND DEPRESSION. Gottfried von Haberler. Geneva: League of Nations. United States Agent, International Documents Service, Columbia University Press. 1937. Pp. xv, 363. $2.00.

THIS volume comes from the press with two great advantages: it was written by a capable and internationally known economist, and has had behind it the resources of the League of Nations through its Financial Section and Economic Intelligence Service.

The writer divides his discussion of the problems involved in a study of the business cycle into two parts. The first analyzes the various theories as to the cause of the rise and fall of prosperity; the second attempts to gather the results of this analysis into a "coherent if incomplete" synthesis to which may be applied later "quantitative tests" to determine the validity of the several "causal hypotheses" formulated. A chapter is added on "International Aspects of Business Cycles."

The book is published with the hope that it may stimulate discussion and encourage study of one of the gravest problems that confront economic and social life today. As an aid to such use an analytical table of contents is provided in addition to both name and subject indexes.

RITTENHOUSE NEISSER.

THE SPIRITUAL LIFE. Evelyn Underhill. New York: Harper and Brothers. 1937. Pp. ix, 142. $1.25.

EVELYN UNDERHILL has again given her readers a rich and stimulating book. The effectiveness of this small volume lies in its informal character and in the fact that the author succeeds admirably in achieving that which she sets forth as her objec-

tive. In the preface she says, "My object was to present some of the great truths concerning men's spiritual life in simple language——." Truly, this book is a very satisfying attempt to help all men and women recognize the reality of the spiritual life in their every-day affairs.

The first section concerns the nature of the spiritual life in terms of such evidences as prayer, appreciation of beauty, and those factors in personality which can be explained only by the spiritual. These facts of the spiritual life take on real significance when we realize that all men have the capacity for living in response to this spiritual environment. Indeed, such living is the source of power which gives our practical lives purpose and quality.

The second part, entitled "As Communion with God," suggests that this spiritual life gives man a new consciousness of his purpose in life in relation to God. That is, men are led to see that theirs is an obligation to the unseen as well as the seen, and this implies our experience of communion with the Divine Will by means of adoration, adherence, and cooperation.

It is in the remaining two sections of the book that its power is found. Under the heading, "As Cooperation with God," Miss Underhill offsets any tendency toward passive religion by indicating our rôle as instruments of the creative power of God. We are tools used in unexpected ways, we are "the currency used in some great operation," we are servants of the divine as well as conscious fellow workers. And this in turn leads to a "total concentration on the total interests of God," expressed in action. By this she means something very real, actually living our Christian convictions consistently no matter what the cost. In practical terms it means "trying to see things, persons and choices from the angle of eternity." It means that our Christian convictions will "decide the papers we read, the movements we support, the kind of administrators we vote for, our attitude to social and international justice" (p. 90). In word and deed, then, the meaning of the spiritual life is found as we seek to place the purpose of God at the center of our entire lives.

The concluding pages consider three important questions, the relationship of the idea of God to the abstract philosophic term Reality; the problem of evil; and the relationship of the modern psychological emphasis upon self-expression as the only healthy approach to life—to the Christian approach of discipline, choice and sacrifice.

To sum up, the book is worth the attention of all truly religious people, for it reinforces our belief in the reality of the spiritual world; it points to man's relation to that spiritual world, and finally, it presents the practical ways of achieving truly great religious living.

RONALD V. WELLS.

JOHN CARLISLE KILGO. Paul Neff Garber. Durham, N. C.: Duke University Press. 1937. Pp. 412. $3.00.

THIS is one of a number of books dealing with the history of Trinity College to be published in connection with the observance of the Duke University Centennial, 1938-1939.

John Carlisle Kilgo, president of Trinity College from 1894 to 1910, played an important rôle in the educational progress of the New South. Believing that true higher education could only be secured in institutions conducted under Christian auspices, he became one of the leaders in a crusade in North Carolina in behalf of Christian education. Likewise his championship of academic freedom and high

scholastic standards, together with his alignment with the progressive elements of the new Southern civilization made him the target of many bitter personal attacks.

It is not strange that President Kilgo, who was determined that Trinity College should mold public opinion rather than be subservient to it, came in constant conflict with the defenders of the *status quo* in North Carolina. It is to be expected that his advanced social, economic, political and educational views would bring him the severe criticism of Southern conservatism. His position in the Bassett episode in 1903 shows the caliber of the man.

Professor Garber while not attempting to give a complete biography of Doctor Kilgo seems to have caught the spirit of the man, and has contributed a sound monograph to the growing history of Southern culture.

A. R. Moore.

The Four Gospels of Karahissar. Vol. I. History and Text, Ernest Cadman Colwell, pp. 268 and 13 plates; Vol. II. The Cycle of Text Illustrations, Harold R. Willoughby, pp. 482 and 137 collotypes. Chicago: The University of Chicago Press. 1936. $25.00.

The University of Chicago is again to be congratulated for its work in extending the horizons in the realms of texts and manuscripts. This present work is a sumptuous edition of a lavish, if textually unimportant, thirteenth-century gospel manuscript.

Morton S. Enslin.

The New Testament of Our Lord and Saviour Jesus Christ: Translated into English from the Original Greek. The Very Rev. Francis Aloysius Spencer, O. P. Edited by Charles J. Callum, O. P. and John A. McHugh, O. P. New York: The Macmillan Company. 1937. Pp. xiv, 717. $4.50.

This noble and dignified translation by the eminent Catholic scholar, Father Spencer, should prove of great value. It is the first translation of the whole New Testament to be made by an American Catholic. It is a distinctly modern translation, with modern paragraphs and subreadings. It is easily readable, clear and pointed, but does not seek to masquerade as anything other than Scripture. Each of the books is preceded by a very brief introduction; these were supplied by the editors, since, unfortunately, the translator did not live to see his book in print. These very brief introductions are, save in the case of some of the Pauline letters, simply a reaffirmation of traditional positions, for the most part long since abandoned by critical scholars. Even Hebrews is ascribed to Paul and 2 Peter to Peter, although with rare skill it is intimated that this involves some difficulty. On the other hand, the composite nature of 2 Corinthians is maintained, and, while the words, "in Ephesus," stand in the opening sentences of Ephesians, both the introduction and a footnote make clear that the translator and his editors were convinced they were not a part of the original letter which was either the "Epistle to the Laodiceans" or an encyclical letter. Numerous footnotes seek to elucidate obscure passages or to indicate important variations in text. Not infrequently they are distinctly apologetic in character.

But neither the introductions, which do not always introduce, nor the notes, which, though always of interest, are of decidedly unequal value, is the important part of the book. The translation itself should enable many Catholic readers to discover a prize too often disregarded. But while intended "to provide for the

faithful, and especially for the clergy, a text which they could read with pleasure," it will be by no means out of place on the desks and in the hands of Protestants as well. MORTON S. ENSLIN.

THE HISTORY OF PRIMITIVE CHRISTIANITY. Johannes Weiss. Translated by four friends and edited by Frederick C. Grant. New York: Wilson-Erickson, Inc. 1937. 2 vols. Pp. 877. $10.00.

THIS is easily one of the great books to appear in English in 1937. The first half of it appeared in Germany in 1914 under the title, *Das Urchristentum.* Later in the same year the author died with his work unfinished. His friend, the late Rudolph Knopf, supplied the three last chapters, and gave the second volume to the world in 1917. Had it not been for the Great War, it would undoubtedly have been translated into English long ago. Dean Grant and his three colleagues—A. H. Foster, P. S. Kramer, and S. L. Johnson—are to be heartily thanked for their faithful and readable translation.

Of the work itself little can be said in a short notice. Professor Weiss, the distinguished son of an equally distinguished father, has won a permanent place in the history of New Testament interpretation. He, more than any other one man, is responsible for the founding of the eschatological school of criticism. His little brochure, *Die Predigt Jesu vom Reiche Gottes,* which appeared in 1892, laid the track for thoroughgoing eschatology. The more vociferous Schweitzer developed this thesis and soon came to be regarded as the founder of the school—especially in England and in America, for his works were translated into English—but Weiss had paved the way. Present signs would seem to indicate that these views, at first heralded as absurd and impossible, and over which from time to time impressive funeral sermons have been preached, are like the seed which Mark tells us grew steadily if secretly. The present work, huge though it is, is only a part of a larger work which its author had hoped to produce. Another volume, *Jesus and Early Christianity,* was planned. This volume which would logically have preceded the present book, remains unwritten. In consequence, as the American editor remarks, "The unfinished state of the present work thus helps to explain and excuse the only defect which criticism has found in it, viz., that it is one-sided, and treats Primitive Christianity too much as if it were a Pauline epic. Had the author lived to complete the projected thesis he might have balanced up this onesidedness."

The twenty-seven chapters of the present volume fall into five sections: "The Primitive Community," "The Gospel Mission and Paul the Missionary," "Paul the Christian and Theologian," "The Missionary Congregations and the Beginnings of the Church," and "The Separate Areas." Save for occasional changes in the footnotes to make them more valuable for the general reader and to include mention of recent work since the death of Weiss the book remains as it was first published.

Dicit morte tam vita. MORTON S. ENSLIN.

AN INTRODUCTION TO THE NEW TESTAMENT. Edgar J. Goodspeed. Chicago: The University of Chicago Press. 1937. Pp. xvii, 352. $2.50.

PROFESSOR GOODSPEED has added another volume to his already well-filled shelf of New Testament studies. The thesis, which he has stated and defended in several

earlier volumes, namely, that the collection of the Pauline letters, to form a formal corpus to be used by churches other than those for whom the separate letters had been intended, had been made possible by the appearance of Acts and had in time prompted the composition of Ephesians, is in this volume restated and amplified. In able and persuasive fashion he indicates the consequences of this act, among which was the production of so-called Catholic epistles, of Hebrews, of the Pastorals, of "letters" in the Revelation, and of the Johannine letters. It was, in fact, a turning-point in early Christianity; all the writings of the New Testament (save the genuine letters of Paul) must be seen as falling into two groups: those written before these letters had been collected—and hence in ignorance of them; those written subsequently and in no small degree influenced, if not actually inspired, by them.

Each of the twenty-seven writings is examined in its chronological order, starting with 1 Thessalonians and ending with Jude and 2 Peter. The primary task of the writer of an Introduction to the New Testament, he feels, is to be an interpreter. He must not be drawn aside into quest for sources nor strive unduly to reconstruct the history. He must understand the literature himself and must make it understandable to his readers. Accordingly, he divides each chapter into three parts—occasion, contents, and problems. Occasionally these divisions seem a bit artificial, and, were it not for the labels, the reader might not for the moment realize he has passed from the one to the other. This, however, if a defect at all, by no means mars the value of the book.

Professor Goodspeed is always provocative, even if at times he is not always convincing. None of his suggestions, ranging as they do from reaffirmation of traditional points of view, abandoned by many, to almost daring guesses, is to be dismissed lightly. All readers, whether they be professional or amateur in the field of New Testament criticism, will be glad that to this eminent scholar it has also seemed good to write unto us that we might know the certainty concerning the things wherein we were instructed.

MORTON S. ENSLIN.

THE OXFORD CONFERENCE: OFFICIAL REPORT. J. H. Oldham. Chicago: Willett, Clark & Co. 1937. Pp. xvi, 290. $2.00.

NOTHING has so gripped the imagination of the Christian world as an indication of what *might be* as did the ecumenical conferences of Oxford and Edinburgh held last July and August respectively. Many a minister denied the privilege of attending watched the proceedings with profound interest and anxiously awaited their reports. For Americans perhaps this was especially true of the Oxford Conference on Church, Community and State. Themselves enjoying the privilege of complete religious liberty they have witnessed with deep concern certain encroachments upon this right in other parts of the world.

This official report, written and edited by the man more responsible than any other for the Oxford gathering, will bring to all interested a clear and full statement of the discussions and findings of that Conference. Representatives of forty-five nations were present, and of some one hundred divisions of faith and creed, yet it was felt that it was The Church which was face to face with problems of a devastated world. There was no attempt to escape the threatening dangers but a determination to meet and master them.

This is the book for all who desire to benefit by the accomplishments of Oxford. In addition to reports of minor committees and lists of officers, Doctor Oldham has five main chapters presenting the principal findings of the Conference: (1) "Church and Community." (2) "Church and State." (3) "Church and the Economic Order." (4) "Church and Education." (5) "The Universal Church and the World of Nations."

R. E. E. Harkness.

Beyond Dilemmas: Quakers Look at Life. Edited by S. B. Laughlin. New York: J. B. Lippincott. 1937. Pp. 305. $2.00.

Democracy faces the threat of war, the menace of the totalitarian state. "Believing that the Society of Friends has a message for our times," S. B. Laughlin and a dozen other progressive Quakers, mostly college professors, have sought in a series of essays to interpret and make available to Quaker and non-Quaker alike "those features of its theory and practice which are peculiarly relevant to the present situation."

Answering the hopes of its editor, the book displays something of that unity in diversity sometimes achieved in a Quaker meeting for worship. Douglas Steere's introductory chapter strikes the keynote: wholeness. "Wholeness grows when a person begins to sense the beyond-that-is-within—both within himself and within others; and dares to let down the barriers of fear and distrust and reach out through his life for vital creative interplay with others." Rufus M. Jones, Elbert Russell, and Howard H. Brinton set forth the root of the matter in essays on the Quaker's conception of God, the authority of the Inner Light, and the Society's practice of a corporate mysticism. By a natural transition Elton Trueblood follows with an essay on the "Quaker Method of Reaching Decisions," which is rich in practical values for the general reader in this day of experiment with forums, discussion groups, and arbitration. The other contributors in turn take up significant applications. Especially pertinent are Clarence Case's defense of civil liberties, Walter Woodward's fine treatment of the "Individual and the State," and the discussions of economic reorganization by David Henley and J. Russell Smith. S. B. Laughlin contributes an enlightening synopsis of the history of violence in this country, with which would-be peacemakers so often fail to reckon intelligently.

As two of the writers frankly recognize, the Quaker vision far outruns general Quaker practice. The Quaker reader will find it at once a stimulating and a humbling experience to think, as he reads, how far he and his fellows can meet this challenge to wholeness of living. The non-Quaker will find here an invitation to further acquaintance with the Society of Friends.

Florence L. Kite.

Christianity and Sex. Richard C. Cabot, M. D. New York: The Macmillan Company. Pp. vii, 78. $1.00.

There would seem to be no end to the literature concerning itself with the problems of sex. Much of it is no doubt of genuine value, but few treatments go so deeply to the root of things as does this book of Doctor Cabot's, who, while a noted physician, does not write from the medical point of view, but rather from the point of view of Christianity. Indeed, it is a book about the Christian view-point applied to the problems arising from the relation of the sexes. He complains in the foreword that lectures having to do with sex hygiene all too often leave the fundamental prob-

lem, that of one's attitude toward life, untouched, and therefore the listeners unsatisfied. "People," he writes, "rush to lectures on sex hygiene, sometimes for good reasons, sometimes to satisfy morbid curiosity, but often with a pathetic hunger for the bread of life. In the hope of forestalling such disappointment, the lecturer should hang up before him a sign reading, 'This lecture will solve fundamental problems. Seek ye the Lord.'"

It is just such a quest that gives value to Doctor Cabot's work. Doctor Cabot feels that there is no separate morality for sex, but that there is a Christian point of view which has its bearing upon this aspect of our relationships. He feels that the consecration of affection is the only hope of handling the sex side of life with any promise of success, and the entire book is conceived in terms of this thesis.

In the first chapter he writes of the Christian approach to morality, in which he discusses primarily "the Christian view of spirit and flesh," in which he shows that the body should not be considered a separate part of one's life but as integrated into a spiritual purpose, that it needs to be forgotten and is forgotten when it is functioning in terms of an end beyond itself. The kind of teaching, therefore, that needs to be done is the influence that is engendered by the contagion of example. This is primarily the fruit of Christian experience. In the second chapter, he takes up more fully the consecration of affection and the value of what he writes goes far beyond the application he makes of his principle. It is essentially a Christian approach to the whole of life. In the third chapter, he deals with the reenforcements and resources which are available in bringing about such a consecration. He closes his book with a discussion on our need to grow as a basic need and that failure properly to relate the element of sex to that need frustrates its realization.

Doctor Cabot, as in all of his books, draws upon a rich experience as a practising physician, teacher of social ethics in Harvard, and wide-ranging personal relationships for the wisdom, insight, and understanding, so evident in this discussion.

A. Herbert Haslam.

Living Every Day. Joseph Fort Newton. New York: Harper and Brothers. 1937. Pp. xi, 573. $1.90.

This is a volume which should prove to be very popular as well as helpful, for here are collected, one for each day in the year, the interesting articles which Doctor Newton has written for his daily syndicated column in the newspaper. Presented in a popular fashion which appeals to the more thoughtful readers of the press, the articles contain much that will help the reader to live a bit better every day. The author's faith in God and men, his good sense, and his delightful humor are manifest throughout the book. Many who have followed the articles in the paper will want to own this book.

Charles E. Batten.

John D. Rockefeller. B. F. Winkelman. Philadelphia: The John C. Winston Company. 1937. Pp. viii, 310. $1.50.

The author is a member of the Philadelphia Bar. In this volume the lawyer is not pleading a case for or against. He is rather presenting pertinent facts to the grand jury—the reading public of today. He is interested in John D. Rockefeller as "the world's greatest money-maker and money-giver." It is a narrative of a career that has no duplicate in history. Others have arisen from poverty to wealth, from

obscurity to eminence, but no other has shown the poise and self-control of this man who in early achievements experienced envy and hatred, and in later life admiration and love. No other has shown genius in distribution of wealth as in its accumulation.

No history of industry in America can be complete without giving much space to the money-maker. Any history of philanthropy must make this particular money-maker its central figure. Rockefeller had contemporaries who shared with him the genius of generalship in marshaling natural resources to create wealth that flowed imperceptibly into homes of millions with small cost to them, but he outgeneraled them all in distributing his own accumulated wealth for the benefit of body and mind of millions now living and of millions yet to be. This volume tells how he did both. The story is entrancing as "a tale from the thousand and one nights," but it is a story of fact, not fiction.

MILTON G. EVANS.

CONCEPTS AND PROBLEMS OF PSYCHOTHERAPY. Leland E. Hinsie, M. D. New York: Columbia University Press. 1937. $2.75.

CLERGYMEN will be interested in reading of a psychiatrist with a rich state hospital experience, a comprehensive training in psychoanalysis and an extensive record in psychiatric research, who states that "when science and religion are able to discuss their joint interests impartially, it seems probable that an added understanding of psychotherapeutics may be evolved." Dr. Leland E. Hinsie, Professor of Clinical Psychiatry, College of Physicians and Surgeons, Columbia University, Assistant Director, New York State Psychiatric Institute and Hospital, makes this statement in his interesting volume entitled *Concepts and Problems of Psychotherapy.* It is true that Doctor Hinsie does not develop the theme of the relationship of psychotherapeutics to science and religion, but this sentence in the introduction indicates his recognition, which appears throughout the book, that psychotherapeutics spring from multiple sources. A "General Survey" and a discussion of the "Extent and Nature of Psychotherapeutic Problems" are included in the Introduction—or Part I.

The major part of the book, approximately 130 pages, is devoted to summaries of the four principal analytical approaches to the study of the psyche as seen in the works of Freud, Meyer, Adler and Jung, and to comparisons of the thinking, methods and techniques that these approaches apply to psychotherapy.

The reader will appreciate Doctor Hinsie's clear and simplified résumé of psychoanalytic thinking in Part II. Sigmund Freud's contribution to the field of the human psyche is presented as of prime significance to our present-day pioneering efforts in psychotherapy. We can add that open-minded evaluation of Freud's work can leave little doubt as to the impetus that psychoanalytic thinking has given to psychiatry. The author in Part III makes an analysis of the psychobiological approaches to psychotherapy as seen especially in the contributions of Adolf Meyer. Doctor Hinsie pays tribute to Doctor Meyer's contribution to psychiatry, especially emphasizing Doctor Meyer's insistence upon the research orientation in psychiatry, upon open-mindedness in psychiatric thinking and upon the importance of studying all phases of the individual's behavior. Throughout Parts II and III may be found comparisons of the Freudian and Meyerian methods. The psychoanalyst has devoted his attention almost exclusively to psychoneurotic patients; has used a special technique which "meets the members of the (patient's) family only as they appear in the mind of the patient"; has treated patients who are "fairly well integrated," and

vocationally more adequate. The psychobiologist has devoted his attention in large measure to psychotic patients; has used a technique designed to "provide a new home"—to create "a new family unit," environmentally speaking; has treated patients who are vocationally inadequate; has paid more attention to biological factors. Both the Freudian and the Meyerian practices are becoming more closely associated in State hospital treatment.

It was not Doctor Hinsie's intention to devote much attention to the individual psychology of Adler and the analytical psychology of Jung since he contends that the formulations of Freud and Meyer have wider practical psychotherapeutic applications and, therefore, are more pertinent to the theme of the book. The author dismissed the Adlerian and Jungian approaches to psychotherapy in a very brief chapter but affirmed their values in certain fields of psychotherapy.

Doctor Landis, in studying psychotherapeutic methods from a statistical point of view in Part V, performed a difficult task with commendable skill. He indicates that the recovery rate for patients admitted to psychiatric institutions is about forty patients for a hundred patients admitted. He also shows that "it is apparent that the different varieties of intensive work (psychotherapy) have but little difference in their ultimate effectiveness."

In the conclusions, Doctor Hinsie quotes extensively from authorities who advocate the use of statistical methods in medicine and rightly contends that psychotherapy will profit to large degree through the development of methods evaluating psychotherapeutic results.

The reader on finishing the book can heartily subscribe to the comment of Dr. Nolan D. C. Lewis, Director of the New York State Psychiatric Institute and Hospital, found in the Preface, that Doctor Hinsie's book raises "many interesting and important questions to be answered in the future." The book will be a valuable contribution to the library of the psychiatrist and also to that of the minister or theological seminary.

Edward J. Humphreys, M. D.

Democracy and Revolution. Louis A. Fenn. London: Student Christian Movement Press. 1936. Pp. 143. 3/6.

This book, written by an English socialist, presents a challenge to Christian people. The author insists that to be a consistent Christian one must be a militant socialist. In this lies the challenge to work for common ends.

Mr. Fenn is a firm believer in democracy, but attempts to show that its practice is impossible under a capitalistic system. Only under a classless social order is true democracy workable. Capitalism represses all that tampers with its fundamental assumptions whether they be right or wrong. Socialism on the other hand provides the scientific method whereby a consensus of opinion is achieved after full discussion in an objective manner.

The author sees the mass of mankind crushed because of economic inequality. People today are poor, anxious, frustrated, and materially unfree so that their faith in the reasonableness of the world is shattered. Results which science has made possible are held back because the profit system will not allow them to come to their fruition. Socialism alone will make men free and pave the way for spiritual freedom.

The Christian must array himself with the socialist movement. He must help

free the worker from economic oppression and exploitation. He must even go so far as to work for the Labour Party and help the trade union.

There is much to criticize in the book. Very few would agree that socialism and Christianity are one. Many will agree that some of the aims are similar, but Christianity is a much greater thing than socialism. Christianity is more than creating a perfect environment. Frequently the author allows his rationalization to carry him to extremes. His attempt to base human personality on a biological foundation seems ludicrous for on the same bases one could argue for personality in the lower animals.

However, there is much to commend in the book. It causes one to think. The evils in our present economic society are sharply outlined. The reasons for the emergence of Fascism and the probable outcome are interesting. Even though the average Christian will disagree with Mr. Fenn in his solution to our problems, he nevertheless will gain a clearer conception of the evils in our social order and a desire for their eradication. It would indeed be fortunate if Christian leaders would read more of these types of books.

David H. Bining.

Making a Go of Marriage. Elmer E. Ferris. Philadelphia: John C. Winston Company. Pp. 252. $1.50.

A man must have something he feels should be said who undertakes to write a book after the fashion of the Socratic method. Otherwise he puts severe tests to himself; for unless those who ask the questions and pose the problems for which they seek an answer are representative many a reader knows that the answers given are not important. And, too, if the questions and needs are really representative the value of the answers given is fairly obvious. They must meet the need as presented concretely and most people can judge aright if the issues are clearly drawn. What Mr. Ferris has to say does meet such tests and makes his book intensely interesting and provocative reading.

The point of view is that of one whose personal experience has been unusually varied, for the author has been a teacher, minister, lawyer, and business man and for ten years was associated intensively with students in New York University. He writes with vigor, understanding, and with the perspective of a long life in his thought. His point of view is that of the humanitarian who has observed certain basic and abiding principles that may be reapplied in changed circumstances, to give clues for the solution of old problems emerging in new forms. This is not a text-book for a program of religious education. It was not meant for the Sunday school, but it is meant rather for those whom the church has not reached but who are not only perplexed but anxious for help. They will find it in *Making a Go of Marriage.*

A. Herbert Haslam.

Making Marriage Christian. Strother A. Campbell. Philadelphia: The Judson Press. Pp. 128. $1.00.

If one is looking for a good series of discussions such as may be handled in a series of Sunday night sermons, *Making Marriage Christian* is a good book. It is well written, interesting and suggestive. It is particularly good in its analysis of its general theme, for it touches on all the familiar aspects of one's experience in marriage and the home. One will find many wise observations and helpful sugges-

tions on choosing a mate, living together, parents as partners, and the need of the home for religion and of society for religious homes. There are some pointed words on taking leave of relatives, although one wishes something had been said about the possible contribution of religion in easing off such tensions in homes where the pressure of economy makes it necessary for members of the families of husband and wife to live together. It is being done. The triangle tangle is discussed with good sense and its evil consequences would be greatly mitigated if it were applied more generally. Perhaps the chapter dealing with children is the least satisfying, for Mr. Campbell has confined himself almost altogether to the so-called evils of the new freedom among children. What Christianity means in the parent-children relation is not even hinted.

Indeed, it is the failure to give content to the use of the words Christianity, Christian, and Christ, which keeps the book from being a serious contribution to the task of making marriage Christian. The author takes for granted that his religious terminology has an accepted and understood meaning. He names the problems but it is too much to suppose that the Christian remedy is a known quantity. To say that Christ is the answer is no doubt true, but it will be neither enlightening nor persuasive unless something of what Christ means is made plain. The trouble with this book is not that it does not cover the subject but that the share of the plow has been set too high. The furrows are not deep enough. It is too superficial a handling of a serious and pressing weakness in our modern society to be called a valuable contribution.

A. Herbert Haslam.

The Kingdom of God in America. H. Richard Niebuhr. Chicago: Willett, Clark and Company. 1937. Pp. 198. $2.00.

This book is a development of lectures which were delivered at the tercentenary summer session of Harvard Divinity School, and the Alden-Tuthill Foundation at the Chicago Theological Seminary. The aim of the author is "to interpret the meaning and spirit of American Christianity as a movement which finds its center in the faith in the Kingdom of God."

In five chapters the author makes a penetrating analysis of American history in presenting evidence for his thesis: namely, the Christian faith in the kingdom of God is a threefold thing. (1) It is confidence in the "divine sovereignty." (2) It is the conviction that in Jesus Christ "the hidden Kingdom was not only revealed in a convincing fashion but also began a special and new career among men." (3) "The direction of life to the coming of the Kingdom in power or to the redemption of the self-sufficient world." While this idea of the kingdom of God has been the dominant idea in American Christianity, it has not always meant the same thing. In the early period it meant "sovereignty of God"; in the creative period of Awakening it meant "reign of Christ"; and only in the more recent period has it come to mean "Kingdom on Earth." The author points out that these three ideas are not divergent ideas, but are all intimately related, and that the idea of the kingdom of God cannot be expressed in terms of any one of them alone.

It is not an exaggeration to say that this book is one of the most important books written in this decade about American Christianity. In the opinion of this reviewer, however, many Marxian thinkers will find it unsatisfactory. The author points out that Marxian interpreters say that "religion echoes in mystical and high-flown lan-

guage the voice of political and economic interests." While granting the attractiveness of the Marxian thesis, he states "Doubt as to the adequacy of this explanation cannot be quelled." While he rightly emphasizes the fact that the aggressive and dynamic faith of the Jewish prophets and of Jesus cannot be fitted into a system of faith determined by social factors, in the second and third chapters, his realistic view of conditions in America seems to suggest that the author is more influenced by the Marxian pattern in his economic and political thinking than it appears on the surface. For example, he says, "The leaders do not speak so much of high-flown plans as of grim necessities," and he adds "if these men were not solid burghers, little capitalists who wanted to make the world safe for property, neither were they dreamers who had fed on honey dew and drunk the milk of paradise." Then he admits "the freeing of individual slaves and the prohibition of the slave traffic were unable to keep pace with King Cotton's growing demand for serfs," and "at last the children of the revival needed to go to war, not indeed to free slaves but in an intersectional, political and economic conflict for power." In this connection, he makes no reference to the fact that the great Baptist and Methodist denominations were so much a part of the "social factors" that they divided into Southern and Northern groups. It seems to this reviewer that this development was more than a reaction against individual abolitionists who were interested mainly in the chastisement of slaveholders. Nevertheless, what the Marxist might call a weakness in this book, impresses this reviewer as its beauty and strength. One sees a combination of both Marxist and Christian realism. While the author's mind is sharpened by Marxist realism, he is also well grounded in traditional Christian faith.

This reviewer wishes that the final page, 198, had been expanded. Have any new elements come into the social gospel in America since 1929? What is the significance of the trend of thinking which is radical in economics and politics but conservative in religion? The answers to these questions are suggested, but more should have been said about this "new aggression" in the contemporary social gospel.

The dialectical structure of the thought of the book as a whole, however, is difficult to criticize fairly, because weakness at one point is corrected at others. An attempt is made to present a well-balanced description of facts as the author sees them. Both laymen and ministers will find in this book much food for thought. It shows the result of wide reading, accurate scholarship, and creative insight. Neither the fundamentalist nor the liberal can dismiss it with a shrug of the shoulder.

JOHN DILLINGHAM.

I WILL LIFT UP MINE EYES. Glenn Clark. New York: Harper and Brothers. 1937. Pp. 178. $1.50.

FROM the good title on the cover of this book one gets a quick clue to what he may expect to find inside—an intimate and warm treatment of prayer. The author takes the reader through a series of daily studies in his technique of prayer, prefacing each group with general remarks about the theme. The last chapter consists of twelve true experiences of answered prayers under the title "Parables that Come to Pass."

Professor Clark feels that most of us are narrowly missing the greatest blessings of life, and that we can only enjoy the sublimest that life can offer when we have surrendered our whole selves to God's will and plan for us. As the creature which

has the most nearly perfect correlation between its front and its rear feet is the surest to reach the mountain heights, so the person who has the most nearly perfect correlation between his conscious mind and his subconscious mind is the surest to reach the heights of life. Unselfish, devoted prayer is the secret of this superior variety of living. The author has so unstinted a faith in prayer that he can say, "I profoundly believe that if seventy people, who actually and positively and unswervingly believe in the power of prayer, would come together, they could solve all the problems of America" (p. 118).

Many folk will find not altogether satisfying the exciting, slightly spectacular sort of religious experience described in this book. Nor will they, perhaps, be attracted to the systematic purging process which the author suggests as a prerequisite to the desired communion with God. However, the book is not one of method, but an attempt to provide the reader with an open channel for a higher spiritual relationship with God. If there is a reader who is seeking a God who will guide him in his smallest problems and provide for his unannounced wants, then to him this little book should prove to be a real blessing.

VERNON B. RICHARDSON.

THE JOURNEY OF THE CHRIST CHILD. Madeleine S. Miller. New York: Fleming H. Revell Company. 1937. Pp. 31. $1.00.

NEITHER the sentimental introduction, nor the didactic after-thoughts, nor the false notes struck by quoting texts with "tense simplicity" prevents this "Parable for Moderns" from being an enchanting story. Legend, history, geography, glimpses of home-life in Bethlehem, and desert travel in Egypt are woven into a tapestry which comes alive before our eyes. A vital experience is in store for any one who reads aloud to a group of adolescents selections from pages 11 to 26: "It was enrolment day again in Bethlehem"—to Mary's discovery, "What we give, we keep, really."

GERALDINE SATCHELL DILLINGHAM.

BOOK NOTICES

DIRECTORY OF SOCIAL AGENCIES OF THE CITY OF NEW YORK, 1937-1938. Prepared under the direction of the Committee on Information Services of the Welfare Council, Anastasia H. Evans, Editor. New York: Columbia University Press. Pp. xi, 503. $3.00.

ALL leaders in any profession who have to deal with people needing aid will find this directory of social agencies most helpful. Gathered together in this volume is the most essential information concerning each social organization—its address, telephone number, officers, specific services it renders, and date of incorporation. Or, if one wishes to avail himself of a special social service, he will find listed here the organization which will meet his specific need. It is an invaluable handbook of social agencies.

BEFORE THE TABERNACLE. Anaïs O'connor Pugh. Boston: The Christopher Publishing House. 1937. Pp. 47. $1.25.

THIRTY poems distinctly Catholic in theology and tone.

BANQUETS. Alene Harris. Nashville: Broadman Press. 1937. Pp. 130. $1.00.

THERE is a wealth of helpful suggestive material in this attractively bound book for those who are responsible for the planning of banquets in the local church. The author discusses in detail invitations, menus, programs and favors for forty different banquets.

A CHURCH USING ITS SUNDAY SCHOOL. J. N. Barnette. Nashville: Baptist Sunday School Board. 1937. Pp. 178. Cloth, 60 cents; paper, 40 cents.

THE title will describe this book, which seems trite and outmoded to the reviewer. It has very little value to any person who has had much experience in the modern church school. What contribution it will make to those who know nothing about the church school, I cannot say. My guess would be, very little.

NOT YOUR OWN. Claire Hill Cooper. Nashville: Baptist Sunday School Board. 1937. Pp. 110. Cloth, 60 cents; paper, 40 cents.

THIS book is intended as the basis for a study course in stewardship to be used with intermediates. A quotation from the foreword gives the general tone of the book: "A Christian is not his own; he belongs to the Lord. Therefore the Lord has a right to rule in his life. . . The Bible is the source of the Christian's information about his Lord's will for his life. It is also the final authority in all matters of doctrine and conduct for the child of God."

THE SOCIAL COMPONENT IN MEDICAL CARE. Janet Thornton. New York: Columbia University Press. 1937. Pp. xiv, 411. $3.00.

A RELATIVELY recent development in hospital activities is the division known as social service. This book is a study of the effect of social factors on the health

of individuals who were receiving medical care at the time of the study in a hospital in which there was an active social service department. A description of adverse social factors and their effect on individual problems of ill health should be most enlightening to the pastor who must minister to a parish in which such adverse conditions exist. Likewise, Chapters VII and VIII should be of practical significance to the minister in helping people to remedy unfavorable social factors.

TEACHING PRIMARY CHILDREN. Mary Grace Martin. Philadelphia: The Judson Press. Pp. 104. 25 cents.

THE ordinary teacher of the primary child in the church school will find this concise volume of great benefit in introducing her to the child, his problems, and the materials by which she may aid him in developing Christlike personality. It is now being used very successfully as a text-book in Leadership Training Classes.

BOOKS RECEIVED

SNOWDEN'S SUNDAY SCHOOL LESSONS, 1938. James H. Snowden and Earl Leroy Douglass. New York: The Macmillan Company. 1937. Pp. xvii, 370. $1.35.

PRELUDE TO PEACE. Henry A. Atkinson. New York: Harper and Brothers. 1937. Pp. vii, 222. $2.00.

SWORDS INTO PLOUGHSHARES. Mary Hoxie Jones. New York: The Macmillan Company. 1937. Pp. x, 374. $3.00.

SWORDS OR PLOWSHARES? Earl Cranston. New York: Abingdon Press. 1937. Pp. 256. $2.00.

WOULD CHRIST WEAR KHAKI? W. Cloyd Snyder. Boston: Christopher Publishing House. 1937. Pp. xii, 220. $2.00.

CHRISTIAN DOCTRINE. Walter Thomas Conner. Nashville: Broadman Press. 1937. Pp. 349. $2.50.

MEDITATIONS FOR THE SICK. Russell L. Dicks. Chicago: Willett, Clark and Co. 1937. Pp. x, 113. $1.00.

BALLAD OPERA. Edmond McAdoo Gagey. New York: Columbia University Press. 1937. Pp. ix, 259. $3.00.

TRUTH IN HISTORY. William A. Dunning. New York: Columbia University Press. 1937. Pp. xxviii, 229. $2.75.

SOCIAL BEHAVIOR AND CHILD PERSONALITY. Lois Barclay Murphy. New York: Columbia University Press. 1937. Pp. ix, 344. $3.50.

WHO ARE YOU? Paul E. Johnson. New York: Abingdon Press. 1937. $1.25.

THE MEANING OF SPENSER'S FAIRYLAND. Isabel E. Rathborne. New York: Columbia University Press. 1937. Pp. xii, 275. $3.25.

GENETICS AND THE ORIGIN OF THE SPECIES. Theodosius Dodzhansky. New York: Columbia University Press. 1937. Pp. xvi, 364. $3.60.

THE MODERN FAMILY AND THE CHURCH. Regine Westcott Wieman. New York: Harper and Brothers. 1937. Pp. xii, 407.

NEW CHAPTERS IN NEW TESTAMENT STUDY. Edgar J. Goodspeed. New York: The Macmillan Company. 1937. Pp. viii, 223. $2.00.

FROM RICHARDSON TO PINERO. Frederick S. Boas. New York: Columbia University Press. 1937. Pp. viii, 292. $3.00.

VARIETIES OF CHRISTIAN EXPERIENCE. Sv. Norgborg. Minneapolis: Augsburg Publishing House. 1937. Pp. 289.

RESEARCH MEMORANDUM ON RELIGION IN THE DEPRESSION. Samuel C. Kincheloe. New York: Social Science Research Council. Pp. viii, 158. $1.00.

YOU CAN FIND GOD. Edward Shillito. Chicago: Willett, Clark and Co. 1937. Pp. 165. $1.50.

THE MINISTER'S JOB. Albert W. Palmer. Chicago: Willett, Clark and Co. 1937. Pp. 102. $1.25.

THE CHURCH AND ITS FUNCTION IN SOCIETY. W. A. Visser 't Hooft and J. H. Oldham. Chicago: Willett, Clark and Co. 1937. Pp. vii, 238. $2.00.

HERE I STAND! Martin Niemoller. Chicago: Willett, Clark and Co. 1937. Pp. viii, 227. $2.00.

I, YAHWEH. Robert Munson Grey. Chicago: Willett, Clark and Co. 1937. Pp. 352. $2.50.

JUNIOR ASSEMBLY PROGRAMS. Ethel Harrison Grice. Nashville: Broadman Press. 1937. Pp. 169. $1.00.

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